

10 9

WORKE,
MORE VVORKE,
AND A LITTLE MORE WORKE
FOR A *MAS E- PRIEST.*

The third Edition, reviewed and augmented by the Authour.

With an Epistle of an unknowne Priest, remaining in *London*, sent to the Authour, excepting against five points therein: And the Authours answer.

With a Summe of the Contents after the Epistle.

Numbers 25. 16, 17, 18. verses.

The Lord spake unto Moses, vex the Midianites, for they trouble you with their wiles.



LONDON

Printed by *William Iones*, and are to be sold by *Samuel Albyn* at his shope in *Chauncery lane.*

1630.

WORK

MORE WORK

AND THE MORE WORK

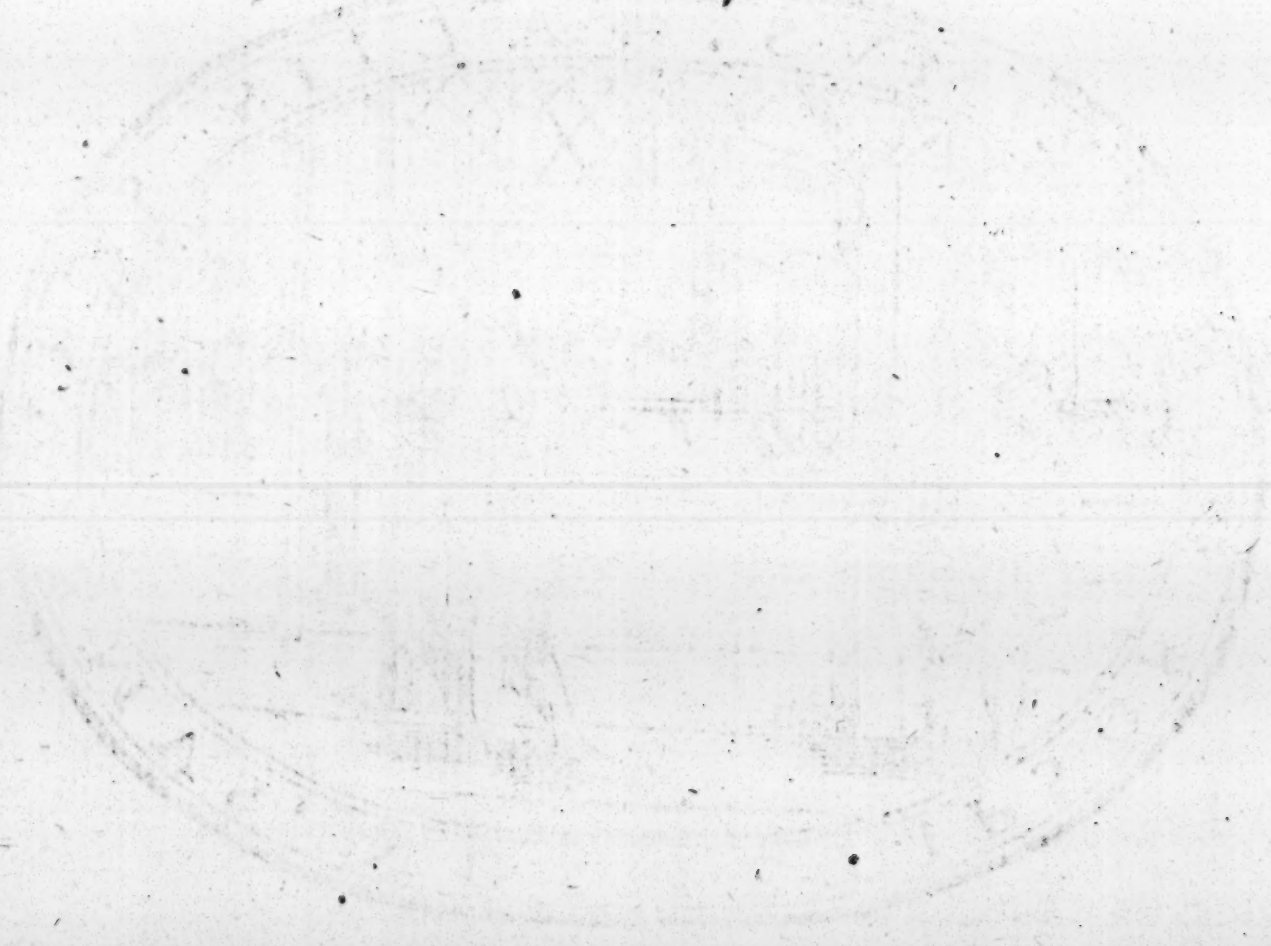
FOR THE FUTURE

TO BE DONE IN THE FUTURE

TO BE DONE IN THE FUTURE

TO BE DONE IN THE FUTURE

74-3307





TO THE RIGHT HO-
NOVRABLE, AND MY VERY
good Lord, THOMAS Lord Viscount
SAVILE, *Baron of Castle Barre.*

Right Honourable,



King JAMES of late and blessed
memory, knowing the mysteries of
Popery better then many of his
predecessors, how by it God was robd of his
honour, by Invocation of Saints, vowing to
Saints, beleeving in Saints, sacrificing to I-
mages, adoring of a breaden god, and Re-
likes: and how Kings and Princes were spoi-
led of their soveraignty, by the Popes ex-
empting of all Clergy men from obedience
to them, and absolving their subiects from
the Oath of Allegiance; and how Inferiour
Magistrates were hindred in the execution
of Iustice, by the doctrine of Æquivocation;
and the common people inveigled and mis-
led, to the endangering both of their bodies

THE EPISTLE,

the prayer to
be made Nov.
5. in remem-
brance of our
deliverance
from the Gun-
powder Treas-
on.

and soules, by the doctrines of blind-fold o-
bedience, and that faith and truth is not to
be kept with heretikes: he was not onely
willing, all the time hee did reigne over vs,
that we should pray to God, as we did in the
dayes of Great ELIZABETH: That he
would keepe vs from all Papistrie: and that he
would preserve vs from the Pope, as well as from
the Turke; in as much as the Pope laboured
to dethrone Christ, as well as the Turke did:
but hee required further of vs, That wee
should pray God to strengthen his handes, and
the handes of his Nobles and Magistrates in the
Land to cut off the Papists, and to roote them out
of the Confines and limits of the Kingdome: pro-
testing in one Parliament, That hee could not
permit the increase and growth of Poperie, with-
out betraying the liberties both of England and
Scotland, & of the Crown in his posterity. And
in another, That his heart bled when he heard of
the increase of Popery: And that his grieve was
such, as if thornes had beene in his eyes, and pricks
in his sides: avowing earnestly, That if he knew
any way better then another, to hinder the growth
thereof, hee would take it. Which courses and
speeches of his, argued no small dislike of
Popery,

DEDICATORIE.

Popery and of Papists also: though some of
 them gaue out in *Germany*, yea, and in *S. Luccas* Hand, not long before his death, that he
 was turned *Roman-Catholike*. Now in as
 much, as the causes which wrought in his
 Royall heart such a detestation of Poperie,
 are the same still, (if not greater) which they
 were in his time: I cannot but thinke, that
Charles his sonne, our present soveraine Lord
 and *King*, carries the same opinion of the
 same profession, and professours, which his
 blessed Father did. And hereupon it is (Right
 Noble Sir) that I being perswaded, it is the
 duty of every good subiect (according to
 his place and meanes) to labour the effecting
 of that which hee conceiues his Soveraine
 intends, for the preservation of Gods glo-
 ry, and his owne authority: and for pro-
 curing the quiet and safety of his peo-
 ple; I haue reviewed and enlarged a little
 Treatise which I published in *King James* his
 time, wherein many grosse doctrines, and
 vile practises of the *Papists* are discovered: as
 namely, that it is lawfull to eate their God,
 to kill their *Kings*, to cozen their neigh-
 bours, &c.

Mercurius Gal-
lo. Belg. ad An.
1623.

Purchas Pil-
grimage lib. 9.
cap. 3 p. 831.

THE EPISTLE, &c.

Which I humbly pray may passe in your Honours name, as a lasting testimony of my vnfeigned thankfulnessse vnto your Honour, and to your Honourable father, by whose onely meanes (vnder God) I haue what I haue: for which, next vnto God and the King, I professe I honour you both: and will never forget to pray for you, and yours: remaining alwayes

At Your service,

Alexander Cooke.

TO



TO THE READER.



Reader, in this Pamphlet, among other things, thou shalt finde it proved, that according to Poperie, A man may eat his god with his teeth, as a Cyclops eat V. ^{a Homer. Ody. lib. 9.} lyses companions: and that a subject may kill his King, as ^{b 1 King. 16. 9, 10.} b Zimri did his Maister: and that ^{c 1o. 3. 9.} c one man may deceive and cozen another, as the Gibeonites did Iosua. Besides, thou shalt finde it proved, that the Papists make of no sinnes grievous sinnes; and of grievous sinnes no sinnes, or at most but veniall sinnes: Yea, thou shalt finde it proved, that the Papists make of grievous sinnes rare vertues; and that their Pope (Saint Pauls ^{d 2 Thess. 2. 3.} d man of sinne) takes upon him to forgive sinnes past, and sinnes to come. Further, thou shalt finde it proved, that they equall the virgin Marie unto Christ in many respects; and preferre her before him in some respects: not considering the truth of ^{e Hæres contra Collyridianos.} e Epiphanius speech, Par detrimentum veræ Religioni afferunt, illi qui vilem B. Virginem habent, & illi qui ultra fas eius gloriam adaugent: They are equally to blame, who vilifie the Virgin, and who deifie her. Thou shalt finde it proved, that Papists professe more dislike of Protestants, then either of Turke, Jew, or Infidell: and

To the Reader.

and that they esteeme of them no otherwise then of reprobates, of whose salvation there is no more hope then of Lucifers. These things, and some other of like stamp, thou shalt finde herein proved against the Papists, out of their owne Authours. which, if thou be a Protestant, may helpe to keepe thee from falling vnto Poperie: and if thou be a Papist, may helpe to recover thee from Poperie; which are the two onely ends I aime at in suffering it to passe to the Presse. And this is all that by way of Preface I haue to say vnto thee, besides Farewell.

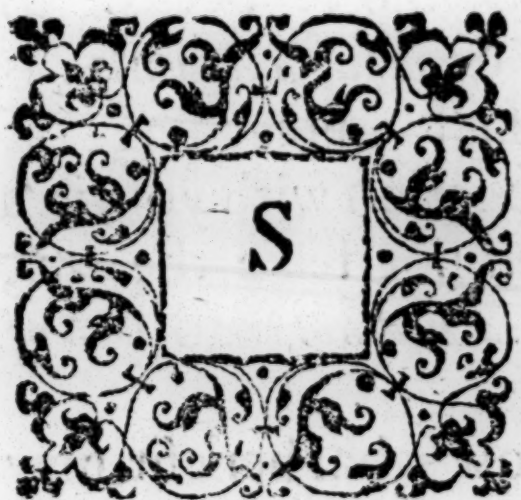
G Oe little booke, make speed, apply the season,
Propound thy Quæres with vndanted cheere:
2 Pet. 2. 12. Bid learned Priests and Cardinalls speake reason*.
The vulgar dare not reade, but make them heare.
Yea giue a challenge to the Triple Crowne:
Bid them reply, or cast their bucklers downe.

E. W.

WORKE,



VVORKE AND MORE VVORKE FOR A MASSE PRIEST.



Ir Priest, I pray you tell me of what Order of Priests you are; whether of the Order of *Aaron*, or of the Order of *Melchisedek*: or of that rabblement whereof the Priests of *Baal* were. *St. Paul* witnesseth, that a *Aarons* Priesthood is changed; and that *Melchisedeks* is such, as passeth not from one vnto another: so that (for any thing I see) you must be of the rabblement of *Baal*.

^a Heb. 7. 12.

^b V. 23, 24.

2 Again, Sir Priest, I pray you tell me, what is the chiefest duty which is required of you by vertue of your Priesthood, whatsoever: Is it to preach, or to say Masse? *Sunt infiniti, qui tantū celebrandis Missis, quas dicunt, operam dant, et eius rei causa, sacerdotes sunt, proinde quasi in ea omne consistat officium.* There are infinite (as *c Polidor Virgil* saith) who spend all their time, only in saying Masses, being priested for that purpose: as though no other duty was necessary to be performed by a Priest. Are you one

^c De Iuy
rū. lib. 1.

5 worke and more worke for a Masse-priest.

d Ioh. de Combis
in Compend The-
olog. lib. 6. ca. 36.

e Sa. in Aphons.
verbo predicare.
et Ordo.

f Azorina Instit.
Moral. part. 1.
lib. 7. cap. 7. 10.
quaritur.

g 1 Cor. 9. 16.

h The significa-
tion of the Mass
printed in En-
glish by Robert
Wyer in Queen
Maries dayes,
Discip. Ser. 48.
de schs. Ray-
mundus in Sum.
de 7. Sacramen
Tract. 3. fol. 91.
i Bernard de Bu-
ssi. in Ser. de sa-
crificio Missa, et
Author of the
English festi-
vall, Sermo de
Corpore Christi.
k Discip. loco su-
pra citato.
l Massens de vi-
ta Ignatii lib. 2.
cap. 12.

of them? or are you a preaching Priest? If a prea-
ching Priest, I pray you what calling haue you ther-
unto? and whether are you bound of necessity to
preach? I read in your bookes, that d *Actus princi-*
palis Presbyterorum est consecrare corpus et sangui-
nem Christi, The principall duty required of you,
at the time of your priesting, is Massing: and that
e *Pradicare non est actus Ordinis sacri*: Preaching
is no act belonging to holy Orders: and that, fit it
so fall out, a man cannot both heare a Sermon, and
a Masse on a festivall day, he is bound rather to
heare the Masse, then the Sermon: because to
heare Masses, is *sub precepto*, to heare Sermons, is
only *sub consilio*. Which being so, preaching (it
seemes) is a worke of Superogation with you, it is
no necessary duty: You need not feare the woe,
that g St. Paul feared, *if he preached not the Gospell of*
God.

3 Sir Priest, I desire to know what benefit may
be reaped by hearing of your Masses, for saying
whereof you set so many men on worke. Your Pre-
decessors were wont to say, h *That a man doth merit*
more while he doth heare Masse devoutly, then if hee
should giue for Gods sake, so much ground and land as
he could passe and goe over in the space of that same
Masse: And i *That a man is never the elder, for the*
time that he spends in hearing of a Masse: And k *That*
one of your Masses is of as much worth as Christs passi-
on on the Crosse. Now, and if this last assertion bee
true, I would gladly know, why l *Ignatius* the foun-
der of the Iesuiticall Order, did say, and cause to
be said, 3000 Masses for the furtherance of that Or-
der.

der. Might not 300, yea 3, haue served his turne, seeing one Masse is of such efficacy and worth? You know the saying, *frustra fit per plura, quod fieri potest per pauciora*. It is needlesse to vse two strings for a bow, if one will serue the turne.

4 By your doctrine, sir Priest, when your number is so increased, as that you be able to make your part good against our noble King, you are bound in conscience to rebell. For, *Hinc infert vniuersa Theologorum et Iurisconsultorum Ecclesiasticorū schola, (et est certum et de fide) quemcunq; Principem Christianum, si à Religione Catholica manifestè deflexerit, et alios ad vocare voluerit, excidere statim omni potestate et dignitate, et ipsa vi iuris tam humani tam diuini, hocq; ante dictam sententiam supremi Pastoris et Iudicis contra ipsum prolatam: et subditos quoscunq; liberos esse ab omni iuramenti obligatione, quod de obedientia tanquam Principi legitimo præstitissent: possq; et debere (si vires habeant) istiusmodi hominem tanquam Apostatam, hæreticum, ac Christi Domini desertorē, et Reip. suæ inimicū hostēq;, ex hominū Christianorū dominatū eijcere, ne alios inficiat vel suo exēplo, aut imperio a fide auertat. Atque hæc certa, definita, et indubitata virorum doctissimorum sententia.* This Inference doth the whole schoole of Divines, and Canonists make, (and it is a certaine inference, and to be beleaved as a point of faith:) That if any Christian Prince whatsoever, shall manifestly turne from the Catholike Religion, and seeke to draw others from the same, he presently falls from all Princely power and dignity; and that by vertue and force both of the law of God and man: yea

2 worke and more worke for a Masse-priest.

and that before any sentence be pronounced against him by the supreme Pastor and Iudge: And that his subjects of what estate or condition soever, are freed from all bond of oath of allegiance, which at any time they had made vnto him as to their lawfull Prince: and that they both may, and ought, (if they haue competent meanes and strength) cast out such a man from bearing rule among Christians, as an Apostata, an Heretike, a Revolter from Christ, and an enemy to his owne State and Commonwealth: least perhaps he might infect others by his example, or turne them from the faith by his commaund. And this is the certaine, resolute, and vndoubted iudgement of the best Divines, saith the Author of *Philopater*, who was either of *Creswell*, or *Parsons*, as one of the secular Priests confesseth. And in *Bellarmino* we read, that *Non licet Christianis tolerare Regem hereticum, si ille conetur pertrahere subditos ad suam haeresin*. It is not lawfull for Christians to suffer an hereticall King to reigne over them, if he goe about to draw them to his heresy. And that *p* (*liquidem potest fieri, (ut heretici extirpantur) sunt procul dubio extirpandi; si autem non possunt, quia sunt fortiores nobis, et periculum est, ne si eos bello aggrediamur, plures ex nobis cadant quam ex illis, tunc quiescendum est*. If it can be without losse of Papists, that Protestants may be rooted out, without all doubt they ought to be rooted out: But if it cannot be that without losse they may be rooted out, because they are stronger then Papists, and if the Papists did assaile them, perhaps the greater losse would fall on the Papists side, the Papists must

in Resp. ad Edict.
Reginae Angliae
promulgat. 20.
Novemb. Anno
1591. sect. 2. Num
157. pag. 149.
in W. W. in his
Quodlibets pag.
295. and in his
booke of graue
Considerations
&c. pag.
o Lib. 5. de Ro.
Pour Cap 7.
p Lib 3. de Luit
6a Cap. 22.

must let them alone. According to your Divinity, there is nothing that excuseth you from present blame, in that you rebell not, but want of sufficient meanes. Which is confessed by *Dominicus Bannes*, the chiefe professor of Divinity in *Salamanctia* in *Spaine*: for, *excusandi Anglicani et Saxonij fideles qui non se eximunt à potestate superiorum, nec bellum contra illos gerunt: quoniam communiter non habent facultatem ad hac bella gerenda contra Principes, et imminet illis gravia pericula.* The faithfull in *England* & *Saxonie* (saith q he, meaning papists) are to be excused, in that they do not exempt themselves from the power of their superiors, nor beare arms against them: because Generalls they haue no ability to warre against their princes, and great dangers hang over their heads if they should attempt it. Now your priests labour to increase your number, and so your meanes; doe you not? And doe you not thereby labour to hasten Rebellion? Speake out priest, say the truth, shame the Divell, and saue the credit of your Religion if you can. Is not your Religion and Treason so linked together, that you cannot play the priests, but you must play the traitors also.

q In 2. 2 Tho. 9.
12. Art. 2. Col.
467. edit. Ro.
1586.

r See W. W. in
his Quodlibets
pag. 304.

5 Men say, Sir priest, that your *Parsons* commends those Rebels as sufferers for Religion, who were up in armes against King *Edward 6*, in the 3 yeare of his reigne; and for that insurrection iustly slaine and put to death. Men say, that your *Bristow* commends those Northerne men who were put to death for Rebellion against *Queene Elizabeth*, in the 11 yeare of her Reigne, for Mar-

[Convers. part.
2. Chap. 12. sect.
16.

[Mortue 15.]

^u Wilson as Mr. tyrs, yea glorious Martyrs. And I am sure, that
 Copley saith, cap. that ^u Catholike priest who set vs out & not long
 2. sect. 6. of his since (*permissu superiorum*, with the approbation
 doctrinall and of his superiours) the *English Martyrologe*, and the
 morall obser- Catalogue of the late Martyrs in *England*, annexed
 variation, pag. 12. thereunto: hath registred therein, *Garnet* and *Old-*
 & Anno 1608. *corne*, two of the powder Traytors, for Martyrs.

^y Apol. pro Hen. And so hath ^y *Eudemon* the Iesuite in his Apology
 Garnet printed for *Garnet*. I find likewise, that ^z Mr. *Sheldon*, a priest
 Colours. 1610. cap. of yours sometimes, doth witnesse, that one *P: W.*
 6. sect. 6. p. 169. in a publike assembly, and in a publike panageri-
 & In the mar- call Oration made for *Garnet*s honour at *Louvaine*,
 gent of his Pre- face to his mo- prayed thus vnto him: *S. Henrice ora pro nobis. St.*
 tiues, *Henry* pray for vs. And I find also, that *Clemens*
 the *Iacobin*, who killed *Henry 3* of *France*, by shea-
 thing a knife in his belly, runnes in the number of
 Martyrs, and is intituled *S. Clemens*. And *Guignard*,
 who was put to death for commending *Clemens* his
 fact as heroicall: and tearming it a gift of the holy
 Ghost, is ^b put into the Catalogue of Iesuiticall
 Martyrs, printed by the Iesuites at *Rome*. Doth not
 this your commending of Rebels and Traytours,
 argue your affection to rebellion and treason? If
 Kings admit of any strange rites in religion, they
 must bee murdered by your religion; for your
^c *Symonetta*, in a booke of his dedicated to *Greg. 13*,
 which was printed at *Rome* 1575: and ^d in another
 dedicated to *Pius 5*, printed at *Antwerp* 1573, com-
 mends the *Scythians* for killing their King *Scylen*,
propter exterius ritus, quia bacchanalibus sacris externis
initiatu erat: saying, they killed him iure ac merito.

6 You, Sir priest, hold it meritorious to kill
 princes.

^u Wilson as Mr.
 Copley saith, cap.
 2. sect. 6. of his
 doctrinall and
 morall obser-
 variation, pag. 12.
 & Anno 1608.

^y Apol. pro Hen.
 Garnet printed
 Colours. 1610. cap.
 6. sect. 6. p. 169.
 & In the mar-
 gent of his Pre-
 face to his mo-
 tiues,

^a The state of
 the *English* fu-
 gitives, pa. 123.

^b See Refutati-
 on of Cottons
 letter to the
 Queene Regent.
 pag. 14.

^c *Institut Catho.*
 Tit. 23. Nu. 13.
 pag. 163.

^d *Enchiridion Iu-*
dicum Tit. 21.
 Nu. 9. de Princi-
 pibus pag. 70.

princes. The Monke who poysoned our King *John*,
e Regem perimere meritorium est: thought it a meri-
 torious deed to kill him.^f He that killed the prince
 of *Orenge* in the yeare 1584, was so well schooled by
 the Iesuites at *Auspurge*, and at *Triers*, and by a
Franciscan at *Towrs*, that his fact was commenda-
 ble: and so fully assured by them, that if he were
 put to death for it, *in Martyrum numero collocatum i-*
ri, he should be counted for a Martyr: that after
 he had done the deed, he could not be perswaded
 that he had sinned, *sed potius ea meruisse ut rectè in*
caelum tenderet: but rather that he had deserved
 thereby to goe straight to heaven. *Parry* who inten-
 ded the murther of our ever renowned Queene *E-*
lizabeth, was encouraged thereto by *g Hunnibus*
Cordreto a Iesuite, who told him that he could not
 doe a more meritorious worke, then to kill a prince
 excommunicated by the *Pope*, and that the Angells
 would carry him vp to heaven. Yea *Parry* was in-
 couraged thereunto by *h Campeius* the *Popes Nuntio*
 at *Venice*; and by *Ragazonius* the *Popes Nuntio* at
Paris: and by *i* a letter from the Cardinall *de Como*,
 wherein his resolution was ascribed to the motion
 of a good spirit: and wherein the Cardinall did
 promise him in the *Popes* name, besides conside-
 ration in earth, reward in heaven. *k Squire* also was
 wrought vpon by the Iesuite *walpole* to kill
 Queene *Elizabeth Anno* 1597, the Iesuite assuring
 him that the Act should be a goodly sacrifice vnto
 God. And vpon like motion, *viz*: the meritori-
 ousnesse of the worke, was *l Barriere* set on worke
 by *Varade* a Iesuite, to kill the great King *Henry* of
France.

e Iob. Maior de
gestis Scholorum
lib. 4. cap. 3.
f Thuanus Hist.
lib. 79. ad An.
1584.

g Arnould in
 his pleading a-
 gainst the Ie-
 suites.

h Camden An-
nal. Anglic. ad
An. 1585. pag.
386.

i See the letter
in Stowes Chro-
nicle ad An.
1584. and in
Bilson of the Su-
premacy, part 3
k Iesuits Cate-
chisme li. 3. c. 4.

l Arnould in his
 pleading a-
 gainst the Ies-
 uites.

6 *worke and more worke for a Masse-priest.*

m. *Camden Ann.*
nal. *Anglic. ad*
An. 1584 p. 354.

France. And in a word, in *Queene Elizabeths* time, in you divulged bookes, wherein you exhorted the Ladies about the *Queene*, to doe to her, as *Indeth* did (to her immortall fame) with *Holofernes*, that is, to kill her. Are not Papists rare Jewells, and much to be esteemed of by Kings and *Queenes*?

n. *To 9. Annal. ad*
An. 726.

It is written by *Theophanes*, *Codrenus*, *Zonaras*, and others, that *Greg: 2.* excommunicated *Leo* the Emperour, and periwaded the *Italians* to revolt from their obedience vnto him. The truth of which (nthough it be denied by *Baronius*) yet is acknowledged by *Bell. lib. 5. de Ro. Pont. Cap. 8.* and *lib. 1. de Translat. Impij Ro. Cap. 12.* and by *Binnius, To. 3. Com. Notis in vitam Greg. 2. pag. 177.* who highly commends the *Pope* for doing so. Yea, its written by *Platona*, that *Gregory 3.* deprived *Leo* of his Empire: and that principally, for that hee went about to deface Images. Its written in your

o. *De vit. Pont. in*
Greg 3.

p. *In vita Greg 7*
Platina de vita
Pont.

q. *Cromerus de re-*
bua gestis Polon.
lib. 4 cognoscens
Azorio Instit.

Moral. part. 2.
lib. 1. cap. 5.

r. *C. 15. q. 6. Alius*
1 Plat. in vita

Bonifacij 8. and
Azor. loco supra
citato pag. 1663

s. *Antonin. Hist.*
part. 3. Tit. 19.
c. 1. sect 3.

t. *lob. Maior de*
gest. Scot. lib. 4.
cap. 3.

bookes, that p. *Gregory 7.* deposed *Henry 4.* from the Empire, for commanding the Cardinalls to re-
paire to him, to chuse a new *Pope*: and q. *Boleslaus* the second of that name, King of *Poland*, for killing of a Bishop. Its written in your r bookes, that
Pope Zachary deposed *Childerik K. of France*, for that he was not so fit for government as *Pipin* was: and that s. *Boniface* the 8. deposed *Philip* of *France*, for appealing from him to a generall Councell. Its written in your owne bookes, that t. *Innocent 3.* deposed *Otho 4.* for that contrary to his oath, he invaded the Churches patrimony and our King *Iohn* of *England*, u for that he sought not absolution at his hands, when the Realme stood interdicted. Its

written

written in your bookes, that *Innocent* 4. deposed *Frederike* 2. for apprehending his Cardinalls and Bilhops, as they were going to a Councell called by him: and that *Gregory* the tenth tooke the Ealterne Empire from *Baldwyn* the second, who was lawfull heire to it, and gaue it to *Palaeologus*, who had no colour of right to it. And that *Clement* the sixt deposed *Lewis* the fourth of *Bavaria*, for holding opinion that the Emperour might depose the Pope, and place another in his roome. Its written in your bookes, that *George* King of *Bolhemia* was deposed by *Paul* the second for heretic: And that *John* King of *Navarre* was deposed by *Iulius* the second, for favouring *Lewis* the twelfth of *France*, whom the Pope had denounced a schismaticke: and that our King *Henry* the eighth was deposed by *Paul* the third, especially for beheading the Bilhop of *Rocheſter*: and Queene *Elizabeth* for supposed heresies, by three of your Popes, one after another, viz. by *Pius* the fifth, *Gregory* the thirteenth, and *Sixtus* the fifth. So bold haue your Popes beene with Kings and Emperours *de facto*. But in as much as *b* you hold, that *Factum Pontificis non facit fidei Articulum*: your Popes deeds make no Articles of beleefe: which I belecue the rather, for that *Silvester* cconfesseth, he himſelfe had ſeene the Pope do many things *cum ſcandalo totius Chriſtianitatis*, to the offense of all Chriſtendome: there is another thing which it concerns Emperours and Kings, to take knowledge of, (though these facts of the Popes are alledged by *d Bellarmine*, and *e* others, to proue the Popes right to depose Princes) and

*Decretal: in Sex-
to Cap: ad Apo-
ſolicam de Sent.
et re iudicata.*

*u See Carerius de
potest. Rom: Pont:
li: 2. c: 19. Nu: 27*

*x Maſſonus de
Vrbis E: i: c: lib:
6. in vita Ioh: 21
et Clem: 6.*

*y Cromerius de
G: ſtis Po: on: 16:
27.*

*z Anton: Nebrif:
de bello Navar-
renſi Cap: 1, 2, 3.*

*a Saunders de
Schif: Anglic: lib:
1. pag: 108. edit:
1586.*

*b Soto in 4. sent:
diſt: 38. q: 2. Art:
2.*

*c In ſumma. ver:
bo. voram. ſect: 4
5. qua: ſunt.*

*d Lib: 5. de Rom:
Pont: Cap. 8.*

*e Carerius lib: 2.
de Ro: Pont. pote:
ſtate Cap. 19.*

10 *worke and more worke for a Masse-priest.*

1 Platina in vita
Greg: 7.

g Tract: de Rom:
Ecclesie primatu
apud Bi: nium.
To: 1. Conc: pa: 20.

h Azor: 1. lib:
Moral: part: 2. lib:
20. c: 2. 20. qu: 2.
vi: et cap: 8. 3.
queritur.
i Mosconius de
Maeftate Eccle:
Militantis lib: 2.
de Imper. Reg.
et Princip.
part: 1. c: 2. pag:
661.
k 161.
l Idem pag: 660.
m Azor: et Mos:
con: locis citatis.

and that is this. That in your bookes it is written,
your Pope hath right, *Imperia, regna, principatus, et
quicquid habere mortales possunt, auferre, et dare*, to
dispose of Emperours, Kingdomes, principalities,
and whatsoever any man living hath. As (accor-
ding to your learning) g he may *aperire et claudere
ianuas regni caelestis quibus voluerit*, open the gates
of heaven to whom he list, and shut out of heaven
whom he list: so he may *auferre, et conferre regna
quacunque quibuslibet*; take the Crowne from any
Kings head, and set it on an other mans head at his
pleasure. If an Emperour or King be *hereticus, vel
schismaticus, vel fautor, vel receptator, vel defensor
Hereticorum vel Schismaticorum*: an Heretike, or
Schismaticke, or favourer of Heretikes or Schisma-
tikes. If an h Emperour or King be a i Tyrant; and
k *tenens Regnum contra formam iuris, et mentem Papa,
dicitur Tyrannus*: He who holds his Kingdome
contrary to the Popes Law, and the Popes liking,
is a Tyrant. l If an Emperour or King be a sacri-
gious person, that is, such a one as goeth about to
infringe the liberties, immunities, and priviledges
of the Church, either by laying hands vpon Eccle-
siasticall persons, or their goods: or taking vnto
himselfe m *Ecclesiastica iura*, to be governour next
vnder Christ of those particular Churches, which
are within his territories. If they despise *Claves
Ecclesie*, the Popes Suspensions, Interdictions, Ex-
communications. If they forbid *Episcopos et Cleri-
cos suo officio fungi*, popish Bishops or Priest to say
Masse. If they doe *homines excellentes sine causa per-
imere*, hang priests who come into their Kingdoms

to
amed to pro-
fesse

steal the hearts of the people vnto the Pope: If they doe banish popish priests out of their Dominions: If they dissolue *Societates aut Congregationes ad sancte honesteque vivendum*, that is, Monasteries and Nunneries: ⁿ If they oppresse or grieue *populos sibi subiectos*, their Subiects. ^o If they governe their Kingdomes *negligenter, ignave, inepte, et inutiliter*, carelessly, and vnprofitably. ^p If *Leges contra Ecclesiam libertatem aut permittant, aut condant*; they either make any law against the liberty of the Church, or suffer any such Law made by some of their predecessors, to stand in force. ^q If they commit any sin, and will not be admonished; by your booke learning, they are but gone men, they haue forfeited their estates into your Popes hands: yea though there be no fault in them, yet for *publicum bonum*, if it tend to the Popes profit, hee may vncrowne them, and bestow all they haue vpon such, who had no title in the world to any part thereof, before the Pope gaue them all. And doth not this argue, that Kings by your learning are worse then Copyholders?

ⁿ Albericus in lege bene a Zenone de Quadrato praescript.

^o Idem in Dilectionario verbo Parat.

^p Moscon lib. citat pag. 631.

^q Glossa. in c. Si Papa. d. 40.

^r Carerius lib. 2. de potestate Ro. Pont. Cap. 19. Num. 27.

8 You dubbe vs with the name of *Hereticke*, affirming that a we most certainly are Heretikes, and b to be detested as Heretickes. Yea you say, ^c Whosoever is a Protestant, not so much as in any one point, x he is therefore a damnable Heretike. You forbid your Bishops, your Archbishops, your Patriarkes, your Cardinalls, (except they be Inquisitors, or Commissioners appointed by your Pope to sit vpon heresie) the reading, yea the keeping of our booke. You cannot abide that *dominion they*

^a Briffow Motiue

^{3.} Motiue 4.

^c Reply to Fulk Chap. 10. demand 46. pag. 273.

^d Azorius Instit. Moral. part. 1. li. 8. Cap. 16: 13. queritur.

12 *Werke and more werke for a Masse-priest.*

e Index lib. pro-
lib. de Correctio.
librorum sect. 2.
lib. Addit ad Eu-
sibij Chronicon.
ad An 1521.
g Ibid. ad An
1525 et a Ben-
therfastis &c.

h Ibid.

i Index. lib. Ex-
purg. Hisp. pag.
93 et 148.

k Azor. Instit.
Moral. part. 1. lib.
8 c. 16, 17, qua-
ritur.

l Index Hisp. lib.
Expurg. Fol. 92.
et 150.

m Azor. lib. &
cap. supracitat.
ultim. quartum

one good word should bee spoken of vs: For, *Epitheta honorifica, & omnia in laudem hereticorum deleantur*: Let all honourable Epithites, and whatsoe-
uer else in praise of Heretickes, be blotted out, & say
you. If *Vlrichus Hatten* a Protestant be commen-
ded for *Eques Germaniae doctissimus, & Poeta lauda-*
tissimus, A learned Knight and excellent Poet. If
g *Frederike Dnke of Saxony*, a Protestant, be termed
illustrissimus, sapientissimus, Christianissimus Prin-
ceps, an illustrious, wise, and Christian Prince. If
our *Edward the sixth* be found praised, as *admiran-*
de indolis adolescens, a Prince of admirable toward-
lineffe, there shall i *deleatur* be set vpon the places:
in the next Impressions such commendations must
be put out. Yea, you cannot finde in your hearts,
that our bare names should bee remaining in any
bookes, vnlesse we be named k *per ignominiam et*
contemptum with reproch and shame. And such is
your further hatred to our Princes, that you forbid
the reprinting of such Dedicatory Epistles, as lear-
ned men haue prefixed before their bookes for the
eternizing of the memory of our Princes: witnesse
hereof your l note of *detrahatur, reijciatur, deleatur*,
set vpon three severall Epistles, written by *Hadria-*
nus Iunius, and *Iohannes Serarius*, to our latee fa-
mous Soveraines, *Queene Elizabeth*, and *King*
James. And so farre are you from approving of the
keeping of a picture, either of Prince or people,
that m you account it (though it be kept in a Clo-
set) a great presumption, that the keeper thereof
smells of heresie. And such is your burning chari-
ty towards vs all, that you n *notat* *their Kingdome*
to

amed to pro-
fesse.

esse, n Certe periculosius est cum Hereticis, quam cum n Maldonat. Cō-
Samaritanis, quam cum Gentibus, aut Mahumetanis a- ment. in Ioh. 4. 9.

gere: It is vndoubtedly more dangerous to haue any thing to doe with vs, then either with the Samaritan or the Heathen, or with the Mahumetans. And that o Nunc qui verè Catholici sunt, ma- olbidem.

iori odio Calvinistas, ceterosq omnes Hereticos, quam Gentiles prosequuntur: They who are thorow Catholikes at this day, doe more deadly hate Calvinists, and all other Heretikes, then the Heathenish people. Yea you are not afraid to adjudge vs all to the bottomlesse pit of Hell. For certaine it is, that whosoever in this new faith and service hath ended his life, is in Hell most certainly, saith p Bri-

p Motiue 36.

stow. And Fieri nequit ut Lutheranus moriens saluetur, Gehennam evadat, et eternis ignibus eripiatur: si mentior, damner ipse cum Lucifero. Let me be damned in Hell with the Divell, if any Lutheran be saved, if any Lutheran escape Hell, saith q Costerus. And haue we not great cause to loue you.

q Resp. ad Resurrectionem Osiandri proposit. 8. pag. vltima.

9 Ipso iure priuatos esse hereticos omni debito fidelitatis, dominij, obligationis, & obsequij quo illis quicunque tenebantur astricti: That heretickes are depriued by law of all fidelitie, authoritie, bond and seruice, which any person owes them, is a currant doctrine among you. Children, and seruants, and subjects to heretickes, owe no duty to their parents, masters, or Soueraines. Per horesin patris efficiuntur filij sui iuris: if parents fall into heresie, their children are left to their owne discretion, saith Symonch. The parents that become Heretikes, lose the superiority and dominion they haue by law or nature over their owne children.

Decretal. Greg. 9. li. 4. Tit. de hæret. Cap. vlt. Symoncha Instit. Cathol. Cap. 45. Num. 27. et 28. Cap. citato Num. 28.

t Answer to the children, t saith Allen. *Dominio civili, quod in seruitute*
 Execution of Justice, Chap. 5 pag. 115. *dominus habet privatim Hereticus*, u saith Symancha.
 u Loco supra citato. The very bond-slave (which is another kind no
 x Loco supra citato. lesse bound to his Lord and Master, then the Sub-
 y vbi supra. ject to his Soveraine, may depart and refuse to o-
 z Ibid. bey his Master, if he become an Heretike: yea, ip-
 a Catholica vxor heretico viro de- so facto, he is made free, x saith Allen. *Dominio poli-*
 bitum reddere non tenetur, quia ille incidit in adulterium spirituale. tico, quod habent Reges et Principes in suos subditos et
 Nu. 17. vasallos privati sunt Heretici, y saith Symancha. Let
 b Pag. 114. no man meruaile that in case of heresie, the Soveraine
 c Symancha Cap. cit. Nu. 27. looseth his superioritie and right over his people and
 d Ibid. Kingdome, z saith Allen. Popish wives need not lye with
 e Non est dubium quin, potest quis eos licite defraudare. Resol. quorundam casuum Nat. Anglice. casus 4. 2. partis
 f Bibl. sancti. lib. 2. Verbo Traditionis. their hereticall husbands, a saith Symancha. They owe
 no coniugall duty or debt in the case of heresie, b saith
 Allen. Such as haue any thing put into their hands to
 keepe, c need not restore it to them of whom they had it,
 if they proue heretikes. d Keepers of forts and townes
 may surrender them into the enemies hands. e Popish
 Parishoners may lawfully defraud Protestant Ministers
 or their Farmours, of their Tythes, by your learning.
 And this being thus, can you be angry if Prote-
 stant Princes, and their subiects, who haue wives,
 children, seruants, and money in other mens
 hands, doe with you all, *Vltra Garamantas & Indos*,
 in the vnkowne world?
 10 f Sixtus Senensis reports, That the Iewes are
 bound to raile vpon all Christians thrice every day,
 and to pray God he will roote out all Christians,
 with their Kings and Princes from vnder Heaven.
 Sixtus g reports, That the Iewes are commanded
 to account no otherwise of Christians, then of
 Beasts. That they hold it lawfull to spoile Christi-

g Ibid.

ins of their goods, and to bereaue them of their
liues; to pull downe their Churches, to burne their
Gospell: yea, h he reports, they belch out such
blasphemies against Christ, as are feartull to thinke
vpon, in no case to be spoken of. And yet I reade
you hold, that we are *Acerbiores hostes Christi, et*
multo magis detestandi. more bitter enemies to
Christ, and much more to be detested then they
are: and that *k Iudaei non sunt prohibendi celebrare*
ritus, aut reficere suas Synagogas: the Iewes ought
not to be restrained from the vse of their Religion,
or from repairing of their Synagogues: Yea, I read
! That your *Pope* licenseth them to haue Syna-
gogues in *Rome*, vnder his nose: whereas we can-
not bee allowed to haue a Chappell in any place
where he swayeth. Now I desire, that either some
time, or reason, may be given, to justify your ju-
stifying of the Iewes before vs: and your *Popes*
suffering of them to professe their Religion even
before his face, denying vs the vse of ours in any
corner of the world. And the rather I desire some
little satisfaction herein, for that I m vnderstand, all
Iewes are forbidden to come into *Spaine* vnder any
pretence, vnlesse presently vpon their comming
thither, they make it openly knowne they will be-
come Papists. He that comes in another manner,
forfeits both his life and goods, without any more
adoe: For it seemes strange to me, that the *Popes*
whitest sonnes, should vpon such penalties debarre
them access into *Spaine*; and that the *Pope* him-
selfe should admit them to come so neere his Holi-
nesse, and shew them so much fauour.

hibid.

i *Resolutio Casu-
um Mat. Anglo-
Casus 9. part. 2.
Cap. 2.*

k *Emanuel Sa. in
Aphorif. verbo
Iudaeus.*

i *Relation of the
Religion vied
in the West
parts of the
world.*

m *Synan'ba In-
stit, Cathol. Cap.
35. Nu. 5.*

a Symanch. Instit. Cathol. Cap. 45. Nu. 13.

b Allen against the Execution of Justice, chapter 5.

c Thuanus Hist. lib. 42. ad An. 1568. pag. 877.

d Idem lib. 65. ad An. 1577. pag. 152.

e Symanch: loco supra citato.

f Paulus Windek. in delib: de hæret: extirpand p. 414.

g Instit: Cathol: Cap. 45: Nu. 14.

11 By your doctrine Sir Priest, *a* there is iust cause to warre against Heretickes; by Heretickes, you especially meaning Protestants. By your doctrine, *b* there is no warre so iust, and honourable, be it civill, or forraine, as that which is waged for the propagating of your Religion. By your Religion, *c* there can be no peace, yea there ought to be no peace made with Sectaries. *d* Sectaries, that is, according to your learning, Protestants, are more eagerly to bee pursued with fire and sword, then Turkes. And *e* when warre is once proclaimed, any private man may take, spoile, kill such Sectaries, and burne their houses over their heads. Thus you. Professing further, that *f* *Quod nonnunquam Catholici cum Sectarij transegerunt, eo fine fecerunt, ut interea reliquis negotijs expediti, postea unum hoc bellum contra Sectarios administrarent, omnemq; eius molem in ipsos converterent.* When the Princes of your Religion make peace with Protestants, they make it only for their owne advantage: as for example, to dispatch some by-busineses, which hinders them from falling on the Protestants with their whole force. Now this being thus, have not Protestants iust cause to stand vpon their guard, and to be suspicious of all Treatises with popish princes; and jealous of all Truces and Leagues, though sworne never so solemnly?

12 Your famous Bishop *Symancha* writes, *g* *Hæreticis fides à privato data servanda non est:* Faith made to an Heretike by a private person is not to be kept. A private person may reveale an Heretike to the Inquisitors, *non obstante fide et iuramento,* though

though he hath bound himselfe by an oath to the contrary. And h. *Nec fides a magistratibus data servanda est hereticis*: Faith made to hereticks by the Magistrate, is not to be kept. For so some say, that your *Symoncha* saith, proving his assertion by this, that in the Councell at *Constance*, *Iohn Huss*, and *Ierom of Prage* were iustly burned, albeit the Magistrate had given safe conduct. And i that your Pope *Martin 5* writ to *Alexander Duke of Lituanis*, b *Scito te mortaliter peccare, si servabis fidem datam hereticis*: Know thou sinnest mortally, if thou keep thy oath with Hereticks. And that your Divines in *France*, An. 1577. k *Aperto capite in concionibus; & evulgatis scriptis, ad fidem sectarijs servandam non obligari principem contendebant, allato in eam rem Con. Constant. decreto*, taught publicly both in the Pulpit, and by the presse. That Princes were not bound to keep touch with Secretaries, alledging to that end a Decree of the Councel of *Constance*. Now, and if oaths bind not (which in 1 old time were held the best security) what should we say, but farewell trust with you?

13 It is generally reported you teach, *Aman* framing to d himselfe a true Proposition, when he is asked a question, may conceale as much thereof as hee shinkes good. As for example, If one of you should be examined, whether if the Pope did come in warr-like manner to invade this Realme by force, he would take the Popes part or the Kings: that man framing this answer in his minde; I will take the Kings part, if the Pope will command me so to doe; may give this answer lawfully: I will take the Kings part; concealing the

D

rest,

h Ibid.

i Apud Cochlaum lib: 5. Hist: Hussitarum.

k Thuanus Hist: lib: 42. ad An: 1568. pag: 877. et lib: 63. ad An: 1577. pag: 123.

l Swear vnto me by God, that thou wilt not kill me, &c.

1 Sam 30. 15. m W. W. In his sparing discovery of the English Jesuites, &c pag 11. printed Anno 1601. and in his Quodlibets, printed 1602. pag. 66.

18 *Worke and more worke for a Masse-priest.*

o Navar: in Ma- rest, and so delude the Examiner. n In like manner,
nual: Cap: 12. if one of you having Horse and Money, should be
Nu: 13. et Pet: importuned by one of your honest friends, (to
Givvara in Com- whom you are not bound by law to giue or lend)
pend: Navarri to giue, or lend him Horse or money, you fram-
Cap: 12. Nu: 18. ing this Proposition in your minde, *I haue nei-*

o Navar: lib:
Casal: Cap: 21.
Nu: 18.

ther Horse nor money, to giue or lend: may safely
Iweare, *You haue neither Horse nor money;* and keep
the rest to your selfe, and so mocke your friend.

Yea, it is generally reported that o you teach you
may bluntly and absolutely deny some truths. For

*Confiteus non peccat mortaliter qui negat se admisisse
peccatum mortale alias legitime confessum:* If a Trai-
tor or murtherer, haue once lawtully confessed his
Treason and murder: if afterwards he be exami-
ned, whether he ever plotted any treason, or com-
mitted any Murther: he sins not mortally, though
hee deny that he was at any time guiltie of such
crimes, say you. And if a man be examined of any
fact of his, whereof the Examiner (as he thinks)
knowes nothing: such a man may Iweare he is in-
nocent of such a deed, according to your learn-

p See the pro-
ceedings a-
gainst the late
Traytors, prin-
ted An. 1606.

ing. Which appeares by this p that *Garnet* the su-
perieur of your Iesuits here in *England*, having
had conference with *Hall* the Iesuit; being asked
by the Lords of his Maiesties Honourable Coun-
cell, whether He and *Hall*, had conference toge-
ther: he denyed it vpon his soule, reiterating his
deniall, with many detestable execrations, till he
perceiued that his fellow *Hall* had confessed it. In
briefe, according to your learning, q If one of you

q Seeo Relett.
Mem: 3. q: 3. p: 4:
306.

see *Peter* kill *John*, and come to be examined vpon
the

the poynt (if no body else saw) he may answer, That he knowes not, whether *Peter* killed *Iohn*, or no. And r generally, if you be asked a question not iuridically, you may answer, That you know nothing concerning it, provided you reserve in your mind, *which you are bound to reveale*. Now can such æquivocation by mentall reservation, and blunt deniall of knowne truthes, stand with plaine dealing, truth and honesty. In your r vulgar Latine we read, *Qui sophisticè loquitur, odibilis est*. He that speakes æquivocally, is worthy of *Tiburne*. Wherefore you had best looke to it.

1 Sa: in Aphor: de
testib: na.

Eccl: cap: 37
ver: 23.

14 You commend a kind of *blind-fold* & *stoutish obedience*, which consists in the Inferiours submitting both of his will, and iudgment, to his Superiour. You u say, it is *sancta, sapiensque stultitia*: an holy and wise kind of stottishnes. x *Omnes qui parent, ac presertim Religiosi homines, capite care-re debent. 1. Non suo, sed Rectoris sui concilio duci.* All inferiours, especially Religious persons, should be headles, meaning, they should be directed, not by their owne wits, but by their Superiours. For *prudentia quidem, non obedientis, verum imperantis est*. And it is not requisite in an Inferiour, but in the Superiour, as y *Ignatius Loyola* told a great Mounfier. By this the Inferiour is brought to be leeuē, z *id rectum quodcunq; sit a superioribus pra-scriptum*. That whatsoever his Superiour bids him doe, its right. And a that he is bound to doe that, *ad quod superiorum propensum cernit, tametsi ille nihil precipiat*: which he seeth his Superiour hath a mind should be done, though he command it

1 Maffaeus de vit:
Ignat. lib. 3. c. 27

1 Ibid.

x Ribera Com-
ment. in Amos
6. pag. 269.

y Apud Maffaeum
loco supra citato.

z Ribadeneira de
vita Ignatij lib.
5. cap. 4.
1 Ibid.

20 **Ⓞ worke and more worke for a Masse priest.**

b Epistola Ignatij
de virtute obedi-
entia Nu: 16.

c Maffaus lib: 3.
vit: Ignatij cap: 7

d Epistola Ignatij
Nu: 18.

e Regul: Societa-
tis Iesuit: pag. 12.
Edit: Lugd. 1604
f Ignatij Epistola
Nu. 18.

g Inuit. Petrum
pars. 2. de Obedi-
entia.

h Ibid.

i Rabbi. Selon.
Iarch. in Deut 17.
See Lyra in Den.

17.
k Maffaus lib. 3.
cap. 7. vii. Ignatij.

not to be done. He that is blessed with this, b he listneth to the voyce of his Superiour as to the voyce of Christ: c He delayes no time by examining the reasons, of his Superiours command. But d *sine ulla profus disquisitione*: without reasoning the case with himselfe, he falls to his worke. e If the Inferiour be writing and the Superiour call him, the Inferiour may not stay the finishing of a letter, though it be begun by him. f If his Superiour command him to water a dry stick, set in the ground, till it grow and bring forth fruite, the Inferiour must water it so long. g If the Superiour command his Inferiour to fetch him a stone, which twenty men are not able to carry, he must attempt it. h If the Superiour command his Inferiour to cast his child into a River of waters, or into an hot fiery furnace, the Inferiour must cast him in. Yea, you were wont to teach in plaine termes, h That Inferiours may not *intendere in mandata Dei: sed patri suo spirituali, omnem voluntatem suam committere, qui illi per omnia obediens, non incurrit peccatum apud Deum*: heed what God commandeth: but he must referre himselfe wholly to the guidance of his Superiour, because in obeying his Superiour in all things, he is quit from sinning against God. Now I pray you, Is not this to make Inferiour bondmen to men, contrary to the Apostles Counsell, 1 Cor: 7. 23? Is not this in effect to bind men (as the *Iewes* did) to beleue, that the right hand is the left, and the left hand is the right, if a Priest tell them so? Your Loyola, who was not ashamed to k say, that *in verba Ro-*
mani

mani Pontificis precipuo sacramento iuraverat, he had bound himselfe by the solemnest oath to doe as the Pope bad him: and your Cardinall, who l *Bell lib. 4. de Re. Pons. cap. 5.* writes, that *Si Papa erraret precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere; vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare.* If the Pope should erre in commanding vice, and forbidding vertue, the Church was bound to beleive, that vice was vertue, and vertue vice: vnlesse shee was disposed to sinne against conscience. Speake not so farre over herein, as in commending blind obedience, to every logger-head Superiour, perhaps in both destitute of wit, and grace, for such Ragguls this blind obedience is to be yelded. But I passe to another question, wherein I require satisfaction.

in Ignatij Epistola Nu. 3. de virtute obedientie.

15 Is it not true Sir Priest, n That by the late Orders of your Church, nothing must be published in print, except: it be first viewed, and allowed by men thereunto authorised? And doth it not therevpon follow, in your opinion, (as well as in some others of your fellows) that *whatsoever cometh now forth seemeth to be approued by your Church?* And it so, Haue you any cause, Sir Priest, to take your selues wronged, when you are charged with the opinions of this, or that, particular man, who hath written, since such order was taken by your Church? Or any reason to thinke, that you haue quit your selues well, when being charged with readinesse to Rebelle, as soone as you are able to make your part good: and with commending of Traytors, and the doctrine of Equivocation:

n Conc. Lat. sub Leone 10. et Synod. Trid. Sess. 4.

o Author of the grounds of the Old and New Relig. in his Answer to Mr. Crashaw concerning Roman forgeries.

22. *Worke and more worke for a Masse-priest.*

tion: You answer, that the proofes against you are not fetched from generall Councils: or Decrees of your Popes, but from particular persons & Remember, Sir Priest, that your Churches viewing and allowing of particular mens opinions, makes them generall. And so that answer is proved idle.

16 By your doctrine, He sinneth not, who hath probable reason for what he doth: For, *Non peccat is, qui probabiliter licere existimat id, quod agit,* p saith Eudemon a Iesuite of yours. And *Potest quis facere, quod probabili ratione, vel autoritate putat licere.* A man may lawfully doe that, for doing whereof he hath either probable reason, or authority, saith q another of your Iesuites. Now by your doctrine hee hath probable reason for that which he doth, who hath two or three graue Authors on his side. For, I see not how, without arrogant temerity, a Catholike man can affirme, the practise of Æquivocation (it being probable that men may æquivocate, because two or three graue Authors say so) in time and place to be sinfull, saith the r Author of the Treatise of Æquivocation. Yea by your doctrine, he hath probable reason for that which he doth, who hath the opinion of one graue Author on his side. For *Qui consilio boni et periti viri aliquid efficit, prudenter et bene agit, quamvis re ipsa malum sit, quod eligit.* He that doth any thing by the direction of honest and wise men, doth both wisely and well, though perhaps the thing bee euill which he doth, saith the Iesuite Azorius. And, *In foro conscientie, ad effectum non peccandi sufficit eligere pro vera eius opinionem,*

p Apol pro Gar-
neto Cap. 10 Nu.
2 p. 271. edit.
Colon. 1610.

q Sa. Apboris.
verbo dubium.

L Chap. 4.

l In his. Moral.
par. 1. lib. 2. Cap.
16. 3. quæstio.

nionem, quem merito censemus esse virum idonea ad
id scientia, et conscientia praditum: It is enough
to cleare vs in the Court of conscience from sin,
if wee follow his opinion, whom vpon good
ground, we take to be a learned and a consciona-
ble man, & saith *Navarrus*. And this being thus,
doth it not from hence follow, that they who take
Creswell, and *Parsons*, and *Bellarmino*, and *Bannes*,
for learned and honest men, may put in practise,
whatsoever one of them thinks lawfull? May not
they who thinke *Iohannes Mariana* (who holds it
lawfull to poyson Kings) a learned and an honest
man, poyson Kings without sinne? May not they
who thinke *Garnet* (one of the Powder traytors)
a learned and an honest man, & by his example,
and by his approving of the Treatise of *Æquiuo-*
cation, æquiuocate with out sinne? May not
they who thinke *Binetus* a learned and an honest
men conceale without sinne whatsoever is told
them in confession, though that concealing cost
the liues of all the Kings in Christendome, yea in
the world: they knowing that *Binetus* was of that
minde.

Manuale Cap.
27 Nm. 288.

lib. 1. de Rege
Cap. 7.

x See the pro-
ceedings a-
gainst the late
Traytors, prin-
ted 1606.

y *Teste Casaubo-*
no in Epistola ad
Frontonem Du-
caum, pag 140.
z *Bellar. lib. de*
Verbo Dei non
Scripto, cap. 2.

17 You teach, that the Word of God is partly
written, partly *unwritten*, and the written word
you call *Scripture*, the *unwritten Tradition*: yet you
vndertake to prooue diuers of your opinions both
by *Scripture* and by *Tradition*. As for example, *Pray-*
ing to Saints, *praying for the dead*, *setting up of Ima-*
ges in Churches, and *worshipping them* when they are
let vp, *Christs descention into hell*: the *virgine Ma-*
ries perpetuall virginitie, &c. Now I would know
with what honestie you can alledge *Scripture* for
that

24 *worke and more worke for a Masse-priest.*

that which you say is a *tradition*, or *tradition* for that which you say you haue *Scriptures*? Can one and the same truth be written and not written?

In Bellar. lib. 4. de
verbo non scrip-
to, cap. 8.
Costerus Apol.
to 1 par. Enchy-
rion Gomerii
To. 2.

18 You teach, that *this was not meete all mysteries should be written in Scripture, lest every ordinary person should come to the knowledge of them; and because of the commonnes of them, contemne them.* Now I desire to know, why the mysteries of the Trinitie should be written in Scripture, rather then those mysteries you speake of, if there be such danger that ordinary persons should attain to the knowledge of whatsoever is written in Scripture; and vpon the knowledge of them, should contemne them. Secondly I desire to know, why it should be lesse meete, that the mysteries you speake of, should be written in Scripture, then in the *Fathers*, and in your *Catechismes*? Ordinary persons are as like to come to the knowledge of them by reading if not the *Fathers*, yet of your *Catechismes*, wherein you discourse of them as large, as if they were written in Scripture. Are they not, thinke you?

In Ioh. de Rada
par. 2. Theol cen-
trov inter Scotu
& Tho. cons. 20.
et. 2. conclus. 6.

19 Men say you teach, that *Li et praeceptum prelati sit irrationale, & pro tali merito quandoque haberi potest, tenetur tamen subditus illud observare:*

In Bellar lib. 4. de
Ro. Pont. Cap 5.
& Carerius de
potest Pont lib. 1
Cap. 13. Num. 16.

Though the commandement of the superiour be vnreasonable, and may well enough be thought so, yet the Inferiour is bound to obey it. Men say, you teach, *Si Papa erraret precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, et virtutes malas; nisi vellet cūtra conscientiam peccare:* that if the Pope should erre in commaunding vice, and forbidding vertue, the Church was bound

bound to beleiue (vnles she would sin against her conscience) that vice was commendable, and vertue dispraisable. m Men are bound, *Pape sententiam, exequi*, to put the Popes sentence in execution, albe- it they know it to be vniust. Any man *illasa con- scientia*, with a good conscience may execute the Popes vnlawfull mandate, by your learning. Now I pray you, how agrees this doctrine with that of the Apostles, Acts 5.29. *It is better to obey God then man?*

m Barcl de po-
test. Pap: cap: 41.
pag: 341.

a Conc: Florent:
Sess: vlt.
b Anton Puccino
in Orat: habit:

Sess: 9. Conc: Lat:
sub Leone 10.

c Gretser: To: 1.
defens: cap: 10.
lib: 3. Beil: Col:
1450.

d Dist: 63. Ego
Ludovicus. Pon-
facius Germ: A-
postolus in Epist:
ad Cusbert. Ar-
chiep: Cant: apud
Baron: Annal: To:
9 ad An: 740.

e Sacrar: Larem:
Ro: Eccles: lib: 1.
scil: 1. Gabriel
Patriarch. Alex-
an. in admonit.

Legatis a Clem.
8 data, qua ha-
betur ad finem.
Annal. Baron To.

6. Nu. 14. Thom.
Aquino. de Regi-
mine Princip: 1. 2.

c. 10. Bozins de
temporal. Eccl: 1.
Monach: 1. 1 c: 7.

Extra de Offic.
Vicari: Clericos.

16 Sir Priest, I reade in your bookes, that your Pope is called a *Caput totius Ecclesiae*, b *Pater Ecclesiae*, *Filius Ecclesiae*, *Sponsus Ecclesiae*, c *Mater Ecclesiae*. The head of the whole Church, the Father of the Church, the sonne of the Church, the Spouse of the Church, the Church our mother. Now I would know of you, how hee can be the Church her selfe, and yet head of the Church, and the Churches hus- band? How hee can be Father to the Church, and yet a sonne of the Church? How without commit- ting incest, the father may marry his daughter, the brother may marrie his sister, the sonne may marrie his mother?

17 I reade in your bookes, that your Pope is not onely called the *Vicar of Christ*, and *Successour of S. Peter*, but d *S. Peters Vicar*, and e *Christs Successor* in respect of the gouernment of the Church. Now here I desire to know two things of you; first, how your Pope comes to be *S. Peters Vicar*, seeing *S. Peter* himselfe is but a *Vicar*: and it is a rule in your Law, f *Vicarius non potest substituere Vicarium*; A Vicar cannot substitute a Vicar. Secondly, how without

an. in admonit.

Legatis a Clem.

8 data, qua ha-

betur ad finem.

Annal. Baron To.

6. Nu. 14. Thom.

Aquin. de Regi-

mine Princip: 1. 2.

c. 10. Bozins de

temporal. Eccl: 1.

Monach: 1. 1 c: 7.

Extra de Offic.

Vicari: Clericos.

g Ad. 24.

blasphemie your Pope can be called *Christs Successour*, seeing hee to whom another succeedeth in office, doth cease himselfe to beare that office; as *g Felix* did cease to bee *Gouernour* in *Iurie*, when *Festus* came in place to be his *successour*. I hope you doe not thinke that *Christ*, who endureth for euer, hath turned over all care of his Church to your *Pope*.

h Genebr: Chron:

k 4 ad An. 1551

i Baron: ad finem

Te. 6. Annal.

k Baron Annal.

Te. 11. ad An.

2009.

22 I reade in your h bookes, that in the yeare 1552. your *Pope* was intituled by a certaine Patriarke called *Sind*, *The Peter of our time*, and the *Paul of our dayes*: and that *i Clemens* the eight was intituled by one *Gabriel* Patriarke of *Alexandria*, *Tertius decimus Apostolorum gloriosi Domini nostri Iesu Christi*, & *quintus sanctorum Evangelistarum*: The thirteenth Apostle of our Lord and Saviour *Iesus Christ*, and the fift Evangelist. And that *Genebrard* approoved of the titles which *Sind* gaue; and *Baronius* of those which *Gabriel* gaue. Now I desire to know of you, why *Genebrard* should like that any *Pope* should be called the *Peter of our time*, seeing *k Sergias* the fourth, being christened *Peter*, vpon his election to be *Pope*, in reverence to *St. Peter*, renounced the name of *Peter*, and tooke the name of *Sergius*: and secondly, how *i Clemens* the eight can with any wisdom be held the thirteenth Apostle of our Saviour *Christ*, and the fift Evangelist, considering there were seven *Popes* of his owne name, and vpon the point of 230 *Popes* of other names before him. For I cannot heare that he was such an *A perse*, as that he deserued these titles rather then any of his predecessors. And if all or any of his predecessors de-
served

served to be called Apostles and Evangelists, *Gabriel* (in my opinion) failed in his Arithmetick, when he termed him the thirteenth Apostle, and the fifth Evangelist.

23 I reade in your bookes, that the jurisdiction of your *Pope* is boundlesse: *His Dominion* (as *Christs*, *Psal: 72. 8.*) *is from Sea to Sea, and from the River unto the ends of the world?* Whereas the jurisdiction of the rest of their *Cleargie* hath narrower bounds by much. Yet I reade in *Eusebius of Chry.* *m Hist: l. 3. c. 16.* *to persons* translations, that in *Traians* time, *Pope Clemens* governed the Church of Rome; and *Iohn* the Evangelist the Churches in Asia. Now I desire to know whether this doth not argue, that *Pope Clemens* jurisdiction was lesser then *S. Iohns*, seeing it is apparent hereby, that *Pope Clemens* governed but one Church, and *S. Iohn* many.

24 n You teach, *solum Ro. Pont. Conciliorum indicendorum plenum ius et potestatem habere.* That your *Pope* only hath full right and power to call Councils. Now if that be true, I desire to know how it came to passe, that he called none by the space of a thousand yeares and vppward to be kept at *Rome*, or some other place in *Italy France*, or *Germany*: but all in the East, as namely at *Nice*, at *Constantinople*, at *Ephesus*, at *Chalcedon*, whither he could not goe in person partly for age, and partly for other lets. And why, hee disliking both the place, and the time, appointed for the fourth general Council, did not appoint another place, and another time, but sent thither his Legats at the Emperours commandement.

25 o You teach, that Councils, which want your

your Popes approouement, are of no great worth. Now, if such doctrine went for currant of old, I desire to know how it came to passe, that those Fathers who were pressed with the testimonies of Councils not approved by your Pope, as namely, *Athanasius*, and p St. *Austin*: did never alledge that circumstance in way of weakning their credit: much lesse in way of making a Nullity of them.

p To. 6. l. 1. cont.
Maxim. in Arian.
et l. 3. c. 14.

b Bellar. lib. 1. de
Ro. Pont. ca. 16.

20 I reade in your bookes, q that S. *Peter* had authority over all the Apostles, and that the Apostles depende vpon him, as vpon their head and commander, who was to direct them, and to goe in and out before them, and to chastise them. I reade likewise, that after Saint *Peters* death, your

r Idem lib. 2. de
Ro. Pont. ca. 12.
f Baron. Annal.
To. 1: ad An. 69.
Nu. 34.

t Sophron. apud
Hieron: de script:
Ecclesi: verbo Si-
mon.

u Chap. 6. 15.
x Ierom. de script:
Ecclesi: verbo Io-
bannes.

Ioh. 21. 20.

z Ioh. 13. 23.

a Ioh. 19. 26.

r Popes succeeded him *in tota ipsius dignitate & potestate*, in all his dignitie and soveraignty. Now it is evident that diuerse of the Apostles survived, Saint *Peter*; as namely, f S. *Andrew*, and t S. *Simon* surnamed the *Canaanite*, (not in regard of his Countrey, but of his zeale, u as St. *Luke* witnesseth) and x Saint *Iohn* the Evangelist. Two of these, if not all three, lived till *Traians* dayes, in which time *Linus*, *Cletus*, *Clemens*, sate Bishops at Rome. Now my desire is to know of you, whether you thinke *Linus*, *Cletus*, *Clemens* challenged any soveraigntie over Saint *Andrew*, and Saint *Simon* the zealous, and Saint *Iohn* the Evangelist. Mee thinkes Saint *Iohn* y being the Disciple whom *Iesus* loved, Saint *Iohn* being the person who was allowed to z *leane on our Saviours breast* at the eating of the *Passouer*: St. *Iohn* being the man to whom our Saviour a commended his Mother at his death: S. *Iohn* being such a one, as that his writings

things are received for Canonically: Me thinks (I say) Saint Iohn (not to speake of the other two) should not haue beene vnderling to these three Popes. Me thinkes hee should not haue depended vpon them as on his head for direction: Me thinkes they should not haue had that superioritie over him, that they might haue chastised him.

27 I reade in your bookes, that an Archbishop and Cardinall of yours, called a Francis Zabarell, who lived about the yeare 1400 confessed, that certaine flatterers of many ages before his time, and till his time, had perswaded the Popes, *quod omnia possent, & sic, quod facerent quicquid liberet, etiam illicita, & sic plus quam Deus*: they could doe all things, and might doe any thing, were it never so vnlawfull, and by that means they could doe more then God. And to tell you truly, I doe verily beleue him. For I doe finde they were told, they might dispense *b contra ius naturale*, against the law of nature: *c contra vetus Testamentum*, against the old Testament: and *d contra Apostolum*, against the Apostle Paul. I finde they were tolde, *e De nihilo possent facere aliquid*, they might of nothing make something: *f De iniustitia facere possent iustitiam*, they might make wrong right: and *g in his quæ vellent, ij esse pro ratione voluntatem*, they might doe as they list, and no bodie might say, *h Domine, cur ita facis?* I pray you sir, why doe you so? I finde some taught, that *i Si homicidium Samsonis quod ex se malum est, interpretamur quod in stinctu diuino fuit factum, multo magis omne factum sanctissimi Patris interpretari debemus in bonum*: & siquidem fuerit furtum, vel aliud ex se ma-

a Lib: de schism: Pont: inter German: script: pag: 703.

b C. 15. q. 6. Auctoritatem, in Glossa.

c Extra de concess: prebend. proposit. in Glossa. d Ibid.

e Extra de translat: Episc: cap: Quato, in Glossa.

f Ibid.

g Ibid.

h Ibid.

i Teste Ioh: de Paris: de potestate Regia et Papali cap: 23.

lum, interpretari debemus, quod divino instinctu fiat;
 If we impute the slaughter which Sampson made of
 the Philistians to an inspiration of Gods Spirit,
 much more are wee bound to interpret in the best
 part whatsoever the holy Father the Pope doth:
 if it be theif, or any other thing which of it selfe is
 evill, (k as for example murder or adultery) wee
 must likewise impute that to the inspiration of
 Gods Spirit. About the time Zabarel speakes of,
 it seemes it went for currant, which is noted by a
 late Historian, *Episcopos Romanos ne peccata quidem
 sine laude committere*, the Popes could doe nothing,
 were it never so mischievous, but it was commen-
 dable. His geese were all swans: his vices were ver-
 tues. I reade in your bookes, m that men are bound
 to worship him with Dulia: and that some haue pro-
 fessed in his hearing, n that they worshipped him
 with Hyperdulia: and that in effect many haue given
 him Latriam. For to omit that some haue affirmed
 he was o *alter Deus in terris*, a second God vpon
 earth. p *Deus mortalis in terris, et immortalis homo in
 caelis*: a mortall God vpon earth, and an immortall
 man in the heavens. q That hee hath so much grea-
 ter power then any of the Prophets, *quanto diffe-
 rentius pra illis nomen hereditavit, viz: Tu es Petra,*
 &c: by how much hee hath a more excellent name
 given him then any of them had, to wit, Thou art
 a Rocke. Some of you haue given out, that hee is,
 r *non Deus, non homo, sed utrumque*, neither God,
 nor man, but both. Some of you haue stiled him,
 as Saint Thomas did our Saviour Christ, with the
 titles of t *Dominus Deus noster*, our Lord and God;
 and

k Dict: 40. Non
 mos, in Glossa.

l Massonus de
 urbis Episc: li: 3.
 in vita Iob: 9.

m Mosconius de
 maiestate Eccles:
 Militantis, lib. 1
 cap: 4. pag: 97.

n Apud Anton:
 in sum: li: 1. part.
 3. tit: 12. ca: 27.
 sess: 1.

o Marcel: in orat
 hab: sess: 4. Conc:
 Iac: sub Leon: 10

p Iob: Aug: Pan-
 theus Venetus
 in Arte & Theor
 transmutat. Me-
 tal: ad Leonem

10. impress: Ve-
 ner: An. 1513.

q Baron. Annal.

r No. 7. ad An. 552

s Mass. lib. supra
 citato ca. 1. p. 22

t Ioh. 20. 28.

u Extra. Ioh. 22.

v cum inter in
 Glossa.

and as *u* Saint *John* likewise did, with *x* *Rex Regum*, *u* *Apoc. 19. 19.*
Dominus dominantium, King of Kings, and Lord of *x* *Moscon. lib.*
 Lords. Some of you now write, *y* *Christus omnem* *y* *Baron. Annal.*
quam a Patre accepit potestatem transfudit in suos: *To 1. ad An. 57.*
 Christ passed over all the power which God the Fa- *Nu. 29.*
 ther gaue him, vnto his, meaning your Popes. A-
 greably to others, who in former ages were not a-
 shamed to tell the Pope, that *z* *Tibi uni*, to him a- *z* *Puccius Orat.*
 lone was granted all power both in heaven and in *hab. in sess. 9.*
 earth. Yea, that there was in Popes all power *Conc. Lat. sub*
omnes potestates tam cæli quam terræ, aboue all pow- *Leone 10.*
 ers both in heaven and in earth. I need not to tell *a* *Seeph. Patra-*
 you of the Bishop who put vp a supplication to *centis orat. hab.*
 Pope *Nicolas*, in these words, *b* *Miserere mei, fili Da-* *Sess. 10. Conc. Lat.*
uid, O sonne of *David* haue mercy vpon me: nor of *sub Leone 10.*
 the Religious persons who came from *Panormi* and *b* *Faxellus hist.*
 other parts of *Sicily* as Embassadors to Pope *Mari-* *Sicil. lib. 8. c. 4*
tin the fourth, to craue his fauour, who cried thrice
 thus, *c* *Agnus Dei qui tollis peccata mundi, miserere* *c* *Antonin. fimo.*
nobis: O thou Lambe of God who takest away the *hist. part. 3. tit.*
 sinnes of the world, haue mercy vpon vs: nor of *20. cap. 4. sect. 3*
 him, who in way of proving your Popes omnipoten-
 cy, bids his Reader note, *d* *Quod in concessionibus uti-*
tur illo uerbo, Fiat, quo Deus uniuersum creauit orbem: *d* *Varaldus in*
 that your Pope in subscribing petitions, vseth the *can. de abro au-*
 word, *Let it bee*, by which God created the whole *ro. ut. de absolu-*
 world: intimating, that as God, so your Pope by a *sione Nu. 28.*
 word of his mouth may doe any thing: nor of
 them who against the comming of *Paul* the third
 vnto the Citty of *Tolentorum* in *Italy*, set this in-
 scription over the gates, *e* *Paulo tertio, opt: max: in ter-* *e* *See Morney de*
ris Dea, To *Paul* the third, the best and greatest God *Ecclesia, cap. 8. &*
 in *Moulins* defence *of the King,*
 in *chap. 25.*

[Act. 12. 22.]

in earth. Now that which I desire to know of you, is, what difference in substance there is betweene many of these speeches concerning your Popes, and theirs in the Acts of the Apostles, who applauding *Herods* Oration, cryed amaine, *Vox Dei & non hominis*, the voice of God, and not of man? And whether your Pope be not as guilty as *Herod* was, who hearing with his owne eares diverse of these blasphemous speeches, and perhaps all by report, did neither reprove them vpon his eare hearing them, nor cause them to be razed out of the bookes wherein they are written, having knowledge thereof at the second hand.

a Gabriel de Barate feria 2. heb. 2. de praeparat. confess.

28 I reade in your bookes, that you have had many vnlearned Popes, not much wiler then the a Bishop, who examining one that was to bee made Deacon, in stead of asking, *Quot sunt Sacramenta Ecclesie?* how many Sacraments are there in the Church? demanded, *Quot sunt septē Sacramenta?* how many are the seven Sacraments? To whom the Deacon answering, said, *Tres*. The Bishop replied, *In quibus?* What call you them? And the Deacon tolde him, their names were, *Thuribulum, Aspersorium, & sancta Crux*. For of *Iulius* the second it is reported, that signing a warrant, in stead of *fiat*, he wrote *fiatur*. And *constat plures eorum adeo illiteratos esse ut Grammaticam penitus ignorent*, It is well knowne that many of the Popes were so vnlearned, that they knew not their Grammar rules, saith c *Alfonſus de Castro*. I reade in your bookes, that some of your Popes were silly creatures. You had one, whom your d Canonists vsually call, *unum pecus*, in eo quod

a Lib. 1. cap. 4. ad ver. heresim edit. antiqua. d Job: An. & Bal. dms Iason & ser. Brutum fulmen, pag. 201.

de

de mane faciebat gratiam, & de sero revocabat: a very
 Assē: for that in the morning he would grant many
 men many kindnesse, and at night revoke them
 all againe. I reade in your bookes, that you had
 one boy Pope of twelue yeares old, viz. *Benedict* the
 ninth: and a *May-pole-morrice-dancer* Pope off 18
 yeares old, viz. *John* 12. alias 13. who made the *La-*
teran a plaine Stewes, as *Luitprandus* witnesseth.
 I read that *John* 11. was a bastardly brat of Pope
Sergius: and that you had a *whore Pope* called *Ioane*.
 I read that you had *Necromanticall Popes*, such as
Siluester the second, who gaue himselfe to the di-
 uell both body and soule, that he might attaine the
 Popedome. *Theefe Pope*, such as *Boniface* the se-
 uenth, who robbed Saint *Peters* Church: *Sodomi-*
tical Popes, such as *Sixtus* the fourth, m who built
 a famous stews in Rome: *periuured Popes*, such as
 n *Gregorie* the twelue. *Hereticall Popes*, such as *Ho-*
morius the first, condemned by the 6. and 7. ge-
 nerall Councils for a *Monothelite*. *Atheisticall Popes*,
 such as *Leo* the tenth, p who called the *Gospell* a *Fa-*
ble. *Apostaticall Popes*, such as those fiftie, who as
 r *Genebrard* writeth, entred in, not by the doore, but
 by a posterne gate. I reade that *Recentes summi*
Pontifices videntur laborare ut quantum prisci fue-
runt sapientes & sancti tantum isti impij sint & stul-
ti: the latter Popes seeme to striue, they may shew
 themselves as very fooles and knaues, as the ancient
 Popes stroue to approue their wisdom and holi-
 nesse to the world. Your *Bellarmino* confesseth,
 that the later popes, *parum solliciti de Rep.* tooke lit-
 tle care how the world went. u *A pietate veterum de.*

c claler. Rodul.
 hist. lib. 5. ca. vlt.
 f Baron. Annal.
 To. 10. ad an. 955
 Num. 3.
 g Hist. per Euro-
 pum gest. lib. 6.
 cap. 6. & 7.
 h Masson. de vr-
 bis Episc. lib. 4. in
 Ioh: 11. al. 12.
 i See the booke
 intituled Pope
 Ioane.
 k Platin. in vita
 Silvestri.
 l Idem in vita
 Bonif: 7.
 m Agrippa de
 vanitate scienc:
 cap: 64.
 n Onuph: addit:
 ad Platin. in vita
 Greg: 12.
 o A. & 12. & 13.
 p A. & 7: in defi-
 nit: Synodi.
 q Bale.
 r Chronolo: lib: 4.
 sect: 10.
 s Valla declamat
 in Donat: Con-
 stantine.

*Rele. 4. de po-
testate Papae et
Conc. propos. 12.*
y In Formoso 1.
z Ad An. 954.
*a Guicciar. hist.
lib. 16.*
*b Onuph in vita
Marcelli ad fin.
Platine.*
*c Anton. hist. par.
3. tit. 23. cap. 14.
sect. 13*
*d Theodoricus de
Niem Nem. uni-
onis in a. vosa.
trac 4. cap. 8.
e Sylvan. lib. 1.*

generaverunt, are growne out of kinde. Your xvi^e *etoria* professeth, they are *priscis illis multis partibus inferiores*, farre worse then their first predecessors. And in y *Platina* I reade, that *virtus et integritas defecit*, vertue and integritie is decayed in them: and in z *Fasciculus Temporum*, that *Sanctitas illos dimisit*, holinesse hath taken her leaue of them. Men of your selues write, a *In Pontificibus hodie nemo sanctitatem requirit: optimi putantur si vel leuiter boni sint, vel minus mali quam ceteri mortales esse soleant*: At this day no man lookes for any honestie in a Pope: they are accounted excellent good Popes if they haue but a dram of honestie; yea, if they surpasse not the wickednesse of other men. At this day the papacie is so dangerous, that b *Marcellus* the second protested he did not see, *quomodo qui locum hunc lissimum tenent, saluari possunt*, how a Pope can be saved. Your Saint c *Katharin* of *Sienna* told *Gregorie* the 11. that in *Romana Curia ubi deberet esse Paradisus deliciarum virtutum, inueniebat foetorem infernalium vitiorum*. Whereas she looked to haue found a Paradise of rare vertues in his Court, shee found instead thereof a dunghill covered over with hellish vices, the stench whereof shee smelt to *Sienna*, the place of her dwelling, an hundred miles off. And the d *Virgine Mary* told Saint *Briget* (as some of you say) that *multi Pontifices sunt in inferno*, many Popes are in hell. And you know that e *Mantuan*s counsell was:

*Vivere qui cupitis sanctè, discedite: Roma,
Omnia cum liccant, non licet esse bonum:*
 He that desires to liue honestly, let him blesse him-
 selfe.

selfe from Rome: for a man may be there any thing
saue honest, but honest he cannot bee in any wise.
Now the question wherein I desire to bee resolved
by you, is, whether you thinke indeed, that f when
Christ prayed for Saint *Peters* faith, hee prayed for
the faith of your vnlettered *Popes*, sheepish *Popes*, boy
Popes, swaggering whore-master *Popes*, bastardly
Popes, whore *Pope*, Necromantical *Popes*, theefe *Popes*,
Sodomiticall *Popes*, periured *Popes*, hereticall *Popes*,
Atheisticall *Popes*, and Apostaticall *Popes*? For there
is no question but g Christ obtained alwayes the
things which hee prayed for: and me thinkes there
should be no question, but when our Saviour pray-
ed for Saint *Peters* faith that it should not faile, by
the name of faith, he meant a liuely Christian faith,
which workes by loue, and which h embraceth the
promises of the mercie of God; which whosoever
hath, i hath assurance of eternall life: and if so, how
is it credible that he prayed for all these?

f Luk. 22.

g Ioh: 11. 42.

h Rom 3. 25.

i Ioh: 5. 17.

29 Your *Sixtus* 5. caused your vulgar Latine to be
corrected, and printed at Rome in the yeare 1590.
k The paines hee tooke therein, as it seemeth, was
wonderfull. For notwithstanding all other his pa-
pall businesse, hee read over every word of the Bi-
ble before it was printed, and after too, correcting
with his owne hands the faults of the print. Then
hee published it, and prefixed his Bull before it in
stead of a Preface, signifying therein that his good
will and pleasure was, that this onely should goe
for Authentick, and that all other impressions in
time to come, should be made according to it, with-
out any change, without taking away, or adding so

k Baron. Anual.
To. 2. ad an. 232
Nu. 62.

l Angelus Bocca
comment. de Bibl.
Vatica S. To. 5.
conclita pag. 229

35 *worke and more worke for a Masse-priest.*

in Anno 1392.

much as a letter; and that all former impressions, yea and Manuscripts differing from this, should bee of no credit: and all this he required vpon paine of the greater excommunication. Yet after the death of *Urban 7. Greg. 14. and Innocent 9.* successours of *Sixtus 5.* comes *Clemens 8.* and hee sets out another Bible, differing much from that of *Sixtus* in many materiall poynts; avowing that this Edition of his, is (doubtlesse) better then any Edition whatsoever heretofore imprinted. Now that which I desire to know of you, is, whether *Sixtus* erred in commending his Bible, or *Clemens* in commending his Bible, or both of them in their severall commendations: for I thinke you will not say, commending bookes so different, they both spake truth.

*a In Sym: To: 2.
operum Athanasij:
edit. Comelin.*

Anno 1600.

*b Discip: de Tēp:
fe. 111. Cassianus
Catal: glorie mū-
di par: 2. confid: 3
fol. 4. Biel. lect. 4*

*in Can. Missa.
c Io: o supra ci-
sato.*

*d Horeb: Virg:
Salve sancta fa-
cies, fol: 68. edit:
Paris. 1516.*

30 Sir Priest, is not this of a *Athanasius* good Divinity, *Filius à Patre solo est, nec factus, nec creatus:* The Son is of the Father alone, not made, nor created? If so, then I pray you tell mee, how without blasphemy b you can say, *Sacerdos est creator sui Creatoris,* A Priest is the creator of his Creator? meaning Christ the Sonne of God.

31 Againe, if it be currant Divinity which the same c *Athanasius* delivers, *Christus Deus ex substantia Patris, homo ex substantia matris:* Christ is of the substance of his Father as he is God, and of the substance of his mother as he is man: Tell me where the witt of your *Ioh: 22.* was, when d he said, *Rex fit ex pane,* The King (meaning Christ, the King of heaven) is made bread. And why you are not ashamed to retaine in your Canon Law these words, e *Corpus Christi & sanguis, ex panis & vini substantia efficitur:* The body

*e De consec: d: 2.
72. utrum sub.*

body and bloud of Christ is made of the substance of bread and wine.

32 If it be true which *f Austin* saith, that God is *nusquam inclusus*, penned in in no place: and that the great *g Cyclops* (when *Vlysses* told him, that the wine which he had in a bottle, was the god *Bacchus*) did not without cause in a wonderment reply, *What? Agod in a Bottle?* I pray you tell me, why you pen vp your Sacrament, which h you acknowledge for your God, in a *pixe* or in a *boxe*? Of a *bee* in a *boxe*, I haue heard much by many; but of a *god* in a *boxe*, I neuer heard but by papists.

(De Civit: Dei, l. 1. 29. g Eurip. in Cyclop Act: 4.)

h Allen de sacrific Eueh cap. 41. & Erisio Motiue 26.

33. If it be euident that they are no gods, whose priests keepe their Temples with dores, and with lockes, and with barres, lest their gods should bee spoiled by robbers, as *i Baruch* saith in his 6. Chapter, which goes for Canonically Scripture with you. If they, who cannot defend themselves from theeues and robbers, deserue not to be reputed gods, as the same Author saith. If *l Chrysostome* iustly derided *Laban*, when he said: *O excellentem insipientiam! Tales sunt dii tui, ut quis eos furari possit? Non erubescis dicere, Quare furatus es deos meos?* O notable foole-rie! Are thy gods such gods as may be stolne? Art thou not ashamed to say, Why hast thou stolne my gods? Why should not you and your fellowes sir priest, be whoopt at, for holding the Sacrament to bee *God*, which for feare of stealing, m you would not haue *hung* ouer the *high Alter* vnder a Canopie, but reserued in a surer place, *under locke and key*.

k Verse 56. l Hom. 5. 6. in Gen. 31.

m Lindwood constit. Proxime. lib. 3. Titulo de custodia Euchar. cum clausura, in c. dignissimum.

34. If it bee euident that they be no gods, which cannot be preserued from rust and wormes; which

38 *worke and more worke for a Masse-priest.*

2 Chap. 6. v. 11.

19.

o Ioseph. Angles

flores. Quest.

Theol. in 4. Sext:

part. 1. q. de sus-

cept. Euch. ad 3.

difficu'tat. 2.

pag. 96.

p Apud Cicer. l. 1

de Nat. deorum.

q Quest. 11. in

Levis.

r Espene. de Euch

adorat. lib. 4. c. 3

f I Ioh. 5. 20.

t Ioh. 6.

feele not when things which creepe out of the earth eat them, as it seemes by n *Baruch* before mentioned: seeing it is the generall doctrine of your Church, *That wormes may breed in your Sacrament: that brute beasts, hogs, dogs, mice, choughs, &c. may eat it.* Are not you singular *od-caps*, to hold the Sacrament for your Lord and your God?

35 *Ecquem tam amentem esse putes qui illud quo vescatur deum credat esse?* Thinkest thou there is any man so mad, that holds that for his god, whereof he eates? saith p *Cotta*. *Quomodo quis sanæ mentis deum nuncuparit id, quod vero Deo oblatum, tandem ipse comedit?* How can any man of reason thinke that to be god, which hee offereth in sacrifice to the true God, and afterwards eates thereof himselte? saith q *Theodoret*. And if this be true, doe not you deserue to be sent to *Bedlem* for eating the Sacrament, which you call your Lord and your God? *Auerroes* (r they say) professed that he had trauailed a great part of the world, and that hee had scene many men of different Religions, and yet hee found not any, *Christiana deteriore aut tam fatuam*, 'worse or foolisher then the popish Christian, *Quia Deum suum quem colunt, dentibus devorabant*, because they tare him with their teeth, whom they worshipped for their god.

36 The God of right beleieving Christians is f life it selfe, and giues life to others, even t everlasting life to them who eate him, as the Scriptures speake of eating him. But your God is such a God, and your fashion of eating, such an eating, as that a man by eating your God after your fashion, may easily

fily be poysoned. And I pray you then how can your God bee reputed the God of right beleeving Christians?

That a man maybe poysoned by eating your God (that is, the Sacrament) after your fashion, it is plaine by diverse examples. For,

Victor 3. one of your popes, *Fuit extinctus per venenum in calicem missum*, was killed with poyson in the chalice, saith *u Polonus*, and *x* others.

u In Chron: ad An. 1095.
x Fasc. Temp: ad An. 1094.

Henricus Archiep. Eboracens. cum diuina celebraret mysteria, hausto in ipso calice (ut aiunt) veneno obijt: Henrie Archbishop of Yorke died (as they say) of poyson, by drinking of the Chalice when he administered the Sacrament, saith *y Mathew Paris*.

y Hist: Angl: in vita Stephan: An: 115. p: 122.

Henricus 7. Imperator intoxicatus fuit sumendo Eucharistiam, Henrie 7. Emperour of Rome was poysoned in receiuing the Sacrament, saith *z Fasciculus z Ad An: 1314. Temporum.*

Nuper Prior noster misericordia Venetijs veneno in calice sublatus fuit: Of late a prior of ours in Venice was kild with poyson put into the Chalice, saith *a Iohn Baptista Leo* Embassadour to the Duke of Vrbinus.

a See Monita Politica, impres: Francofurt
b Apud Guis-mundum lib: 2. de Sacram.

37. A *b* Synod of your Bishops in Italy decreed, That when the true flesh of Christ and his true blood appear at the celebration of the Sacrament in their proper kind, both the flesh and the blood should be reserued in the midst of the Altar for speciall reliques. Now I would know of you, Sir priest, what reason you haue to make a relike of your god. Is it not enough for you to reserue Reliques of Saints, but you must reserue Reliques of god, the sanctifier of Saints, yea God himselfe for a relique.

e Summa Ange-
lica, verbo Missa
Nu: 18. & ver-
bo Eucharistia,
sect. 3. Nu. 5.

38. I read that you e prescribe, *Si musca vel araneae cadat in calicem post consecrationem, &c.* If either flie or spider fall into the Chalice after the words of consecration, so that there be feare of poysoning or prouocation to vomit; the priest shall take *sanguinem illum, & igne comburat cum aliqua stupa, vel pumolinceo in ipso madefacto*, that blood, and burne it by the helpe of some tow or linnen rods dipped in it. Now whether it be *poysoned* or *not poysoned*, whether it be such as will *prouoke vomit* or *not prouoke vomit*, as long as the *species* rem aines, it is your God: And how then can you cleare your selues from *burning of your God*.

d Conc: Trid: Sess:
22. can. 1.
e Bellar: lib: 1. de
Missa, cap: 2.

39. I read you teach d that in your Masse, *Christ* is truly and properly sacrificed by you: and withall I read you teach, that e *whatsoever is truly and properly sacrificed, if it be a liue thing, it is killed*. Now I would gladly know of you, if this be thus, how you can excuse your selues from *killing of Christ*: for Christ whom you sacrifice truly and properly, as you say, is a *liue thing*?

f Bellar: lib: 1. de
Missa, cap: 12.
g Alex: lib: 1. de
Euch: Sacramen:
cap: 37.

40. I read you teach, f *Per consecrationem fit ut Christi corpus vere & visibiliter adsit super mensam*: that by consecration Christs body and blood is truly and visibly vpon the Altar. Visibly, g not meerly in regard of the *species* vnder which they lie, but simply and properly; yet I neuer met with papist hitherto, who durst venture his credit, that if his *consecrate host* was shuffled with *unconsecrate hosts*, or his *consecrated chalice* set among *unconsecrated chalices*, he was able by sight to discern which was his God? Dare you, Sir priest, venture a booke of *fixe pence*

pence price, that your sight will serue you better?

41 Your *Rhemists* tell vs, *wheresoener Christs person is, there it ought to be adored of men and Angells.* And vpon that ground (I thinke) you imagining that he is in the Priests hands at the elevation in the Masse, and in the Pixe which is carried by the Priest when he goes to visite the sicke; you bow or fall downe vpon your knees adoring him. Now I would gladly know, why you bow not, or fall not downe vpon your knees before every Communicant vpon his receiuing of the Sacrament; seeing according to your doctrine, every of them receiues his maker, he is in every of their bellies.

42 I am told you teach, i that there is no *Transubstantiation*, except he be a Priest who consecrates, and khaue an intent to consecrate. Yea, I am told that some of you teach, that to *Transubstantiation* *Non solum requiritur intentio consecrantis, sed etiam intentio istud Sacramentum instituentis:* It is not onely requisite that the Priest haue an intent to consecrate, but that Christ haue an intent also that hee shall consecrate. Now seeing it is confessed by diuers of you, that *m* some haue taken vpon them the name of Priests, who were none: *n* some being Priests, haue vsed the word of consecration, without intent to consecrate; and that *o* sometimes Christ is not disposed the Priest should consecrate, though he speake the words, and purposeth to consecrate: I would know how any Papist can possibly know, when any of your hosts are transubstantiated, and when hee may safely adore it? Because except there be *Transubstantiation*,

h Annot: in Heb: 1.6.

i Bellar: lib: 4: de Euch: c. 16.
k Idem lib. 1. de Sacra: in genere. c: 27.

l Ioh: de Combis in compend: Theol: lib: 6. cap: 6.
m Paulus Langius in Chron: Cib: ad An: 1514

Ioh: Franc: l: co in Thesauo Fori Eccles: part: 3. de prohibis: & pra:miss. Nu: 57.

n Bouin Diamond mania. lib: ca: 5. Nu: Plow: tract: de Euch:

o Ioh: de Comb: loco supra citato.

42 *worke and more worke for a Masse-priest*

substantiation, he committeth Idolatry in adoring; adoring bread and wine the creatures in stead of the Creator?

43 *Iram Iudicis placare nescit oblatio, nisi ex munditia placeat offerentis, idcirco non Abel ex muneribus, sed ex Abel munera oblata placuerunt: prius namque ad eum legitur, Dominus respexisse qui dabat, quam ad illa que dabat: No sacrifice is acceptable to God, except the sacrificer be acceptable; and therefore it is, that God had not respect to Abel because of his offerings, but hee had respect to the offerings because of Abel: for it is written, that God first respected the giuer, before hee respected the gift, saith p Saint Gregory, And if this be true, I would know how you can auoide the acknowledgement of this paradoxe, viz. That God is better pleased with your Masse-priest then with his Christ: or rather this, That God respects his Christ for your Priests sake, and not your Priest for his Christs sake; seeing your Masse-priests are the sacrificers, and Christ himselfe (according to your learning) the sacrifice: especially this being considered withall, that your priests, after consecration, pray God he will vouchsafe to look downe with a mercifull and chearefull countenance vpon the things offered, (to wit, Christ in your learning) and to accept them, as he did vouchsafe to accept the offerings of his righteous seruant Abel. For it seemes by this prayer, that the Priests presume more of their owne credit with God, then of their offerings, in that they desire the gifts may be accepted at their request, and not they for the gifts.*

p Lib. 22. Expos:
in Job. c. 31. cap:
22.

9 Canon Missae.

44 It is plaine by Scripture, that Abraham Isaac, Iacob,

Jacob, Moses, David, &c. were holy men, and in great fauour with God. For we reade in Scripture, that Abraham is termed the father of the faithfull, Rom. 4. 11. and the friend of God, James 2. 23. that Isaack was the child of promise, Gal. 4. 28. that Jacob was beloued of God, Mal. 1. 2. and preuailed with God, Gene. 32. 28. that God speake to Moses face to face, as a man speakes to his friend, Exod: 33. 11. and that there arose not a Prophet since like Moses, Deut 34. 10, that Christ was Davids Sonne, Math. 15. 22. and David a man after Gods owne heart, Acts 13. 22. But it is not plain by Scripture, nor by any ancient approoued Author, that your George, your Christopher, your Katharin, your Ursula, your Margaret, were holy persons, and in great fauour with God: yet you make speciall prayers to these, and none to Abraham, Isaack, Jacob, Moses, or David: whereof I desire to know the reason. For me thinks it is grosse foolery, to neglect the old approoued Saints, and to dote and rely vpon younger, of whose sanctity, yea of whose entity, we haue no certaintie.

45 It is written in your bookes, that *Maria apud Deum omnibus Sanctis potentior est, Maria sola plus potest apud Deum impetrare, quam omnes Sancti in celo*: The virgin Mary can preuaile more of her selfe alone with God, then all the Saints in heauen beside. Yea, it is written by Ludolphus, and Crysofome a visitatione, that *velocior est nonnunquam salus inuocato nomine Mariae, quam inuocato nomine Domini unici Filij eius*: men oftentimes finde more present helpe vpon their praying to our Ladie, then vpon their praying to Iesus Christ. And in *Discipulus de*

Bernard de Ensi
in Mariali, part.
12. ser. 2. de co-
ronat: Mariae,
par: 1, Excellen. 6

De vitale su par.
2. c. 68. fol. 257.

44. *worke and more worke for a Masse-priest.*

lib: 2. de verbis
Domini a filiis
in Nuptijs, ca. 2.
ser: 16 l. de Sau-
dis.

Kellison in his
Survey, lib: 3.
cap. 12. nu. 17.
The Iaponians
pray to their
Saint Amida.
De salutem A-
mida. Massenus
select Epist ex
India. lib. 4.
pag: 209.

Caesar. Dial. lib 7.
cap. 24. Discip.
lib. de miraculis
B. Virginis, Ex-
emp 39.

Tempore we reade, *Nihil nos Deus voluit habere quod per manus Maria non transiret*: Gods will is, we shall haue nothing which passeth not by the virgin *Maries* fingers. Now if this be true, I would know why men should not pray to the virgin *Marie* only, who is so gracious and omnipotent, and cease to trouble (if not Christ, yet) the rest of the Saints, which in comparison of her are so gracelesse and impotent?

46. I heare you say, that when you desire our Lady and other Saints, to send you health, or to giue you grace, and to haue mercy on you, your meaning is no other, then to desire them to procure of Christ by their prayers and intercessions those benefits for you. But here first I desire to know, if you meane no worse, why you speake so harshly? Certainly the rich Glutton, Luk: 16. 24. when he prayed, saying, *Father Abraham haue mercie on mee*, had a further meaning, then to desire *Abraham* to pray for him. And the Patriarke *Jacob*, when his wife *Rachel* said vnto him, *Giue me children, or else I die*, Genes: 30. 2. supposed shee had a further meaning in those words, then to desire him to procure her children of God by his prayers, for else why was his wrath kindled against her for saying so. Secondly, I desire to know, if you meane no other, why you tell vs so many tales of the Virgine *Maries* descending from heaven to helpe her suppliants on earth: and of other Saints personall and actuall performance of such things as were begged of them. It is written in your bookes, *That a Priest hauing his tongue cut out by heretickes, upon his mentall prayer to the Virgine Marie, had another put in.* The Virgine *Marie*, digitis ori

ori eius immisiss, putting her finger into the Priests mouth (it was well he bit her not) fastned him in a new tongue. She helped him not with her prayers, but with her fingers.

47 In the same bookes of yours it is written, *caesar: Dial: lib: 7. ca: 25.* That the Virgine Marie prescribed phisicke to a boy with a scald head, who used to pray to her: and that by laying her owne hands on his head, shee preserved him from head-ach for ever. By phylicke, and other meanes then prayers, she cured the boy of his infirmities. In the same bookes it is written, *Discip: lib: citat: Exem: 35.* That a good fellow called Peter, prayed to the Virgine Mary for helpe: and that shee appeared to him with Hyppolitus in her companie, commanding Hyppolitus to helpe him: which Hyppolitus did, not by praying for him, but by binding up his sores with his hands Chirurgeon-like. In the same bookes it is written, that an Abbess, who was with child by an officer of hers, prayed the Virgine Marie to helpe her at a dead lift, and to saue her credit: which the Virgin Marie did, not by praying for her, but by bringing two Angels with her, who played the midwives, helping her to be deliuered of her child instantly, and carrying it (by the Virgin Maries appointment) to an Exemite, commanding him in the Virgin Maries name to keepe it till it was seven yeares olde. In the same books it is written, that the virgin Marie saued likewise the credit of a whore Nunne called Beatrix, not by praying for her, but by personall supplying of her place in an Oratorie; by the space of fifteene yeares together, whilest she ranne a whoring after a whoremonger Priest, and no body knew she was missing. Your Cardinal Baronius tells vs soberly, that Leo I. having writ-

caesar: Dial: lib: 7. ca: 35. & Discip: Exem: 25.

Annal: To: 6. ad an: 449. nu: 32.

ten an Epistle to *Flavianus* Bishop of Constantino-
ple against *Eutyches* and *Nestorius*, he layed it vpon
St. *Peters* Tombe, praying him instantly, that if there
were any errour, he would amend it: and that after
certaine dayes (it seemes S. *Peter* tooke him to con-
sider well of it) S. *Peter* appeared vnto *Leo*, and told
him that he had amended it. Whereupon *Leo* *sum-*
mens Epistolam de sepulchro B. Petri, aperuit eam, & in-
venit Apostolica manu emendatam: the Pope taking
the Epistle away, and opening it, hee found it cor-
rected with the Apostles owne hand. Which storie
seemes to argue, that when *Leo* desired *Peter* to a-
mend his Epistle, he meant more then to desire him
to procure it amended of God by his prayers.

Annot: in 2. Cor:
1. 12.

48 Your *Rhemists* tell vs, that it is absurd to say,
that the intercession of our fellowes beneath is more a-
vailable then the prayers of those that bee in the glorious
sight of God aboue. Now if it bee indeed absurd to say
so, I would gladly know of you why S. *Paul*, *Rom:*
15. 30. desired the Romanes, and *2. Cor. 1. 11.* the
Corinthians, and *Ephes: 6. 19.* the Ephesians, and
Col: 4. 3. the Colossians, and *1. Thess: 5. 25. & 2. Thes:*
3. 1. the Thessalonians, and *Hebr: 13. 18.* the He-
brewes, all of them his fellowes beneath, to pray for
him; and desired none of the Saints in the glorious
sight of God aboue to pray for him. And why S.
James, *Chap: 5. 16.* advised them to whom hee writ,
that one of them (beneath) should pray for ano-
ther; and required them not to pray to the Saints
in the glorious sight of God aboue for helpe.

Feria 5. quartae
Dominicae Qua-
drag: ser: 30. de
suffragiis mor-
tuorum.

49 Again, if it be absurd to say, that the intercession
of our fellowes beneath is more available then the pray-
ers

ers of those that be in the glorious sight of God above, I would gladly know why you tell vs so many tales of soules creeping out of Purgatory, craving the helpe of their fellowes beneath; and not one of any soule crauing the helpe of any of the Saints in the glorious sight of God above. Haue not the soules in Purgatorie so much wit, as to repaire to them for helpe, who are best able to helpe them? Or are you of *Leonard de Vtino* his mind, who holdeth, *quod efficaciora sunt suffragia Ecclesie presentis facta pro aliquo in Purgatorio existente, quam orationis Sanctorum in patria*: That the prayers of the Church militant are more auailable for soules in Purgatorie, then the prayers of the Church triumphant?

50 *Vergerius* reports, a that it is written in an Italian booke, intituled, *Floſculi S. Francisci*, that the virgin *Marie* by the merit of her virginitie saued all women to the time of *S. Clare*, as Christ by the merit of his passion saued all men till the time of Saint *Francis*, in whose dayes *S. Clare* liued. And he further reports, that whereas he answered that booke, b his answer was condemned as hereticall in three seuerall Indices of bookes forbidden, and so it is in the last of *Clemens* the 8. Now if his report be true, I would know how you can saue Cardinall *Bellarmin*s credit, who denies c that any Catholike did euer equall in any sort the virgin *Mary* vnto Christ: For as it is confessed in that booke, that Christ saued men, so the Author professeth, that she saued women.

51 *Ambrosius Catharinus* in an Oration which hee made An. 1546. in the second Session at Trent, d termed her *Fidelissimam sociam Christi*, Christ's

most

a Annotat in Indic: lib: prohib.

An: 1559. pag. 9

b Discorsi supra li. Fioretti, de S. Francisco, tit. D.

c Praefat. cont. 7 To. I.

d Act Conc. Trid. impress. Antuerp. 1546. fol. 57.

48 *worke and more worke for a Masse-priest.*

eIn Mariali lib:
1. cap: 3. sefell-
livico in catalogo
83fl: veris: col:
36. edit: 1608.

most faithfull fellow or companion. And another great Papist did not sticke to write, *e Fuit Dominus cum Maria, & ipsa cum Domino in eodem labore, & eodem opere redemptionis: Mater enim misericordiae adiuvit Patrem misericordiae in opere nostrae salutis:* Our Lord was with *Marie*, and *Marie* with our Lord, in the same labour, and in the same worke of our redemption: for the Mother of mercie helped the Father of mercie in the worke of our saluation. Who fearing some might reply on Christs behalfe, that it was written, *Esay 63. I have troden the winepresse alone, and of all the people there was not one man with me:* in way of preuenting that, goes on thus: *Verum est Domine, quod non est vir tecum, sed mulier una tecum est, quae omnia vulnera quae tu suscipisti in corpore, suscipit in corde:* It is true Lord that thou sayest, There was no *man* with thee, but there was a *woman* with thee, which suffered all the wounds in her heart, which thou sufferedst in thy body. Doe not these speeches argue, that some Catholickes haue equalled in some sort the virgin *Marie* vnto Christ?

f Gen: 3. 15.
g Bernard. de
Bustis in Martia-
lis, par: 12. ser: 2.
de coronat: Mari:
Excellentia 27.
In Discip: de Tēg:
ser: de conceptio:

52. You apply that to the virgin *Marie*, which the Scriptures apply to Christ. The Scriptures say, that *The seed of the woman* (meaning Christ, the God of peace, Rom. 16. 20.) shall bruise the Serpents head: you say, the virgin *Marie* bruised it. The Scriptures say; that *Of his fulnesse we all haue receiued euery grace for grace*, Ioh. 1. 16. you say *h Veraciter dicere possumus, tam de matre quam de filio, &c.* wee may as truly say, that of her fulnes we haue receiued grace. The Scriptures say, that *Christ did reconcile all things to himselfe*, Coloss. 1. 20. and that he did redeeme us from

from our vaine conversation by his blood, 1 Pet: 1.18, 19. and you say the same in effect of her. For you affirme that she was *i Redemptrix universi: k Recuratrix perdit orbis*: and that *per illam omnia in statum pristinum sunt restituta*. The Scriptures say, that Christ was given *ad educendum clauetro vinctum*, to bring prisoners out of prison, Esay 42.7. and you ascribe as much to her: for you pray to her thus: *m Solue vincula reis*. The Scriptures say, that Christ was that *Lambe which taketh away the sin of the world*, Ioh: 1.29. and you seeme to beleue she can doe as much; for to her you vse to pray, *n mala nostra pelle*, put away our evills; meaning by evills, finnes. The Scriptures note it as a prerogative of Christs, that he was without sin: and you tell vs, that *sicut Christus redemptor noster sine originali extitit, ita reparatrix nostra Maria illi similis in hoc fuisse comprobatur*: she was like him in this. And doth not this also argue, that some Catholickes haue equalled in some sort the Virgin Mary vnto Christ?

i Bernard: lib: ci-
tat: pag: vli:
k Ibid.
l Stainburst in
Hebdom. Maria-
na, printed
1609 p. 85. &
113.
m Offic. b. Mar:
Virg. post aduen-
ad vesperas.

n Ibid.

o Heb: 7.26.

p Bernard. de Bu.
sti in offic: de
concept. Virg:
die 6. lect 6.

q In Antiphona
quae incipit, Sal-
ue Regina.

r Ibid.

l Stainburst lib:
cit: p. 155.

t In Antiph.
Salve Regina.

u Cofferius in
perorat. ad Virg:
ad finem Apol. 1.

adu Gomarum.
x Bonavent. in
Cant: ad iustar
Esai. 22.

y Idem in Cant.
ad iustar illius
qui ascribitur

As Aug: Ambros.

53 You giue the Virgin Mary answerable titles to those which are given God. For as God is called *the King of heauen*, Dan: 4.34. so you call her *q the Queene of heauen*. As God is called, the Father of mercies, 2. Cor. 1.3. so you call her, *r the mother of mercie*, As God is called, the Author of all comfort, 2 Cor 1.3. so you call her *s the fountaine of all com. fort*. As Christ Iesus is called our Hope, 1 Tim: 1.1. so *t you call her*. As Christ Iesus is called our Advocate, 1. Ioh: 2.1. so you call her. As hee is called our Saviour, Luk. 2.11. so she *x a Saviouresse* by you. As he a Mediator. 1 Tim. 2.5. so she *y a Mediatix*.

50 worke and more worke for a Masse-priest.

2. Bernu: de Busti
in Mariali p. vlt.
a Bonavent in
hymno ad instar
illius Exod: 15.
b Collet: meditat
in hymn Ave.
c Antiph: Salve
Regina.
d Passim.
e Lips: de virg:
Aspricolle, cap 3.
et 5. lib: 3. ep: 17
Epistol: a Bembo
script: sub nom:
Leo: 10.
f Bonavent: To. 6.
in lib: in scripto
laus b. Virg:
Maria, p. 73.
h Rhem. Annot.
in Act: 1.4.

As he a Redcemer, psal. 78. 35. so she a Redemptrix.
As hee omnipotent, Math. 28. 18. so a shee. As he
the morning starre, Apoc. 22. 16. so b shee. As he our
life, Ioh. 14. 6. so c she. As he our Lord, Ioh. 20. 28.
so d she our Ladie. As he our God, Ioh. 20. 28. so she
our e Goddesse. As he a chiefe corner stone, Eph. 2. 20.
so f she. As hee the glory of his people Israel, Luke
2. 23. so g shee. And as he was assumed into hea-
ven in body, Acts 1. 9. so was she h you say. And as
the first day of the weeke is observed in a remem-
brance of him, Apocalyp. 1. so the last day of the
weeke is observed holy by you in remembrance of
her. For *Sabbathum cuiusque hebdomadis Maria sa-
crum esse, vix est qui nesciat*, saith i Ferreolus Locrius
Maria Augusta, lib. 6. cap. 23. and *Dies Sabbathi dedi-
cata est gloriosa virgini Mariae*, saith Discipulus de
Tempore, serm. 164. And doth not this also proue,
that some of you Catholicks equall in some sort
the Virgine Mary vnto Christ?

54 *Fiunt in Ecclesiis processionis annuatim ad ho-
norem Saluatoris in die Palmarum, & similiter ad ho-
norem matris sue in die Purificationis ad corresponden-
dum ad diem Palmarum*: As vpon Palm Sunday you
keep yearely a Procession in honour of Christ; so
answerably thereunto you keep yearely on the day
of the virgin Marias purification, a solemne proces-
sion in honour of her, as Bernardinus confesseth in
Mariali 6. part. set. 2. part. 2. de visitatione Mariae. And
*Statuit Ecclesia Officium particulare quod dicitur sin-
gulis diebus ad honorem ipsius Virginis, i sicut aliud Of-
ficium ad honorem Dei*: as you haue set Service ap-
pointed for every day to the honour of God, so
your

i These words
are left out in
Edit: 1607. but
they are in the
Edit: 1555.

your Church hath appointed set service for every day in honour of her, as the same man witnesseth in the same place. And whereas David and some other holy persons made Psalmes in their dayes to the honour of God, all which Psalmes, except two, are recorded in holy Scripture: did not a great Cardinall among you & publish a Booke, intitled *Psalterium B. Virginis*, The Psalter of the blessed virgin *Mary*? in which there are 150 Psalmes, whose beginnings answer to the beginnings of *Dauids* 150 Psalmes; and eight other Psalmes answering to eight Psalmes recorded in other places of the Bible, carrying the name of *Esay*, *Ezechias*, *Hanna*, *Moses*, *Abacuk*, the three children, and *Zachary*; besides one much like to that which is fathered on *S. Ambrose*, and *S. Austin*, beginning, *We praise thee O Lord*: and another like that of *Athanasius* Creed, beginning, *whosoever will be saved*; and all this to the honour of the Virgine *Mary*. Is it not true, Sir Priest, that what *David* and other holy men in their psalmes and hymnes ascribed to God, especially in the first verse of every their psalmes and hymnes, that in this booke of your Cardinalls is ascribed to the virgin *Mary*? Doth not *David* in the first verse of his seventh psalme say, *O Lord my God, in thee I put my trust*: & doth not your *Bonaventure* in the first verse of his seventh psalme say, *O thou my good Ladie, in thee haue I put my trust*? Is not this the beginning of *Dauids* ninth psalme, *I will praise the Lord with my whole heart*? & this the beginning of *Bonaventures* ninth psalme, *I will praise thee O Ladie with all my heart*? In the 16. psalme *David* saith,

*It was reprinted at Rome in Sixtus 5. dayes, and since at Ments An: 1609 To. 6. operum Bonauent.

52 *workes and more worke for a Masse-priest.*

k Psal. 19. 1.

l Psal. 27. 1.

m Psal. 31. ver.
1. 3. 5.

n Psal. 33. 1.

o Psal. 34. 1.

p Psal. 51. 1.

q Psal. 54. 1.

r Psal. 92. 1.

s Psal. 95. 1. 2.

t Psal. 98. 1.

u Psal. 100. 1. 2.

x Psal. 102. 1.

y Psal. 103. 1. 2.
3.

Preserue me O Lord: and your Bonaventure in his 16. Psalme saith, Preserue me O Lady. I will loue thee, O Lord, saith Dauid in his 18. Psalme. but I will loue thee O Lady, saith Bonaventure in his 18. Psalme. The heauens declare the glory of God, saith k Dauid. The heauens declare thy glory, saith Bonaventure, speaking of the Virgin Mary. The Lord is my light, saith l Dauid: Our Lady is my light, saith Bonaventure. In thee O Lord haue I put my trust, &c. saith m Dauid: In thee O Lady haue I put my trust; thou art my strength and my fortresse; Into thy hands O Lady I commend my spirit, saith Bonaventure. n Reioyce in the Lord, O ye righteous: o I will alway giue thanks vnto the Lord, his praise shall bee in my mouth continually, saith Dauid. Reioyce in our Lady, O yee righteous; I will alway giue thanks vnto our Lady, her praise shall be in my mouth continually, saith Bonaventure. p Haue mercy vpon me O Lord, &c. q Saue me O God by thy Name; It is a good thing to praise the Lord; r Come let vs reioyce vnto the Lord, &c. saith Dauid. Haue mercy vpon mee O Lady, according to the multitude of thy compassions put away mine iniquities; Saue me O Lady by thy name; It is a good thing to praise the Virgin Marie, and to sing vnto her name; Com let vs reioyce vnto our Lady, let vs worship and fall downe before her, saith Bonaventure. t Sing vnto the Lord a new song, &c. u Sing yee loud vnto the Lord all the earth, &c. saith Dauid. Sing vnto our Lady a new song, for she hath done marvellous things; Sing ye lend vnto our Lady all the earth, & serue her with gladnesse, saith Bonaventure. x O Lord heare my prayer, & let my cry come vnto thee: y My soule praise thou the Lord, & all that is within me praise his holy name: My
soule

soule praise thou the Lord, &c. which forgiveth all thine iniquities, &c. saith David. O Ladie heare my prayer, and let my cry come unto thee; my soule praise thou our Lady, which forgiveth all my sins, saith Bonaventure. z The Lord said to my Lord, Sit thou on my right hand, z Psal: 110. 1. saith David. The Lord said unto our Lady, good Mother sit thou on my right hand, saith Bonaventure. And so omit a hundred like speeches, whereas David saith, a Let every thing that hath breath praise the Lord; Bonaventure saith, Let every thing that hath breath praise our Lady. Esay in his Psalme saith, b I will praise thee O Lord, &c. but Bonaventure in his Psalme saith, I will praise thee O Ladie; Behold my Lady is my salvation, I will trust & not feare; Declare our Ladies works among the people. Hanna in her Psalme saith, c mine horne is exalted in the Lord, &c. But Bonaventure in his Psalme saith, mine horne is exalted in our Lady; There is none so holy as our Lady, she maketh poore & maketh rich, she bringeth low & exalteth. Moses in the one d Deut: 32. 1. of his two Psalmes saith, Hearken ye heavens, &c. for &c. I will publish the name of the Lord; but Bonaventure in his psalme saith, Hearken yee heavens what I will speake of our Ladie, &c. O all yee workes of the Lord, blesse ye the Lord, &c. said the three children in their e Dan. 3. in the vulg: Lat: Psalme; but Bonaventure saith, O all yee workes of the Lord, blesse yee our Ladie, &c. Blessed be the Lord God of Israel; & thou child shalt be called the Prophet of the Highest, said f Luke 1. Zacharie in his Psalme; but Bonaventure saith, Blessed be our Lady the mother of our Lord God of Israel; & thou Mary shalt be called the Prophet of the Highest. wee praise thee O God, wee acknowledge thee to be the Lord, said Ambrose and Austin in their

54 *werke and more werke for a Masse-priest.*

Pfalme; we praise thee O Lady, wee acknowledge thee O Mary to be a Virgin, saith Bonaventure. Whosoever will be saved, it is necessary before all things, that hee hold the Catholicke faith, &c. said Athanasius; but whosoever will be saved, it is necessary before all things, that hee stedfastly beleue what concernes the Virgin Mary. And doth not all this proue, that some of you Catholikes doe in some sort equall the Virgin Mary vnto Christ?

55 *Omnia quae Dei sunt, Mariae sunt; quia mater & sponsa Dei illa est:* All things which are Gods, are the Virgine Maries, because she is both the spouse and mother of God, saith g a great Rabbin of yours. And *Tot creaturae seruiunt gloriosae Mariae Virgini, quot seruiunt Trinitati:* As many creatures honour the virgin Mary, as honour the Trinity, h saith another. Christ was willing (as i some of your men say) *Paterno principatui quodam modo principatum aequiparare maternum,* that his Mothers soveraigntie should in some sort equall the soueraignty of God his Father. As it is a true proposition, k *Divino imperio omnia famulantur, & Virgo;* All creatures, euen the Virgin her selfe, are subiect to Gods command: so is this proposition true, *Imperio Virginis omnia famulantur, & Deus:* All creatures, and God himselfe, are subiect to the virgin Maries command. l *Duae Cathedrae, &c.* Two Chairs of estate were prepared in heaven, the one for Christ, the other for the Virgin Marie. And she sits by him (as m you say) *ut genus humanum habeat semper ante faciem Dei Adiutorium simile Christo ad procurandum suam salutem,* that mankind may haue alwayes before God an Advo-

g Chrysost. a visitat: to. 1. de verb Dom: lib: 4. cap: 8

h Apud Bernard. de Busti in Meriali: part: 12. ser. 2. de coronat. Mari. Excel. 10: i Ibid. k Ibid.

l Bern: de Busti part. 11. ser. 2. de Assump. Virg: part. 1.

m Idem ser. 4. de Assump. Virg: 1.

cate like to Christ. Were they no Catholickes, in whom we read these? Or, doth it not manifestly herehence follow, that some of you Catholickes haue equalled in some sort the Virgin Marie vnto Christ?

56 You^a teach, that whereas Gods Kingdome consists of Iustice and of Mercy; God retaining to himselfe the one halfe thereof, to wit, Iustice, gaue the other halfe, to wit, Mercy, to his Mother. You tel vs,^b that *velocior est nūnquā salus memorato nomine Maria, quā inuocato nomine Domini Iesu unici filij eius*: Men may oftentimes be sooner saved by calling on the virgin Mary then on Christ. You tell vs,^c that Saint Francis his Friars who could not get into heauen by the helpe of the red ladder, at the top whereof Christ stood, got easily into heauen by the help of the white ladder, at the top whereof his Mother stood. ^d You wish sicke folkes to call vpon the Virgin Marie, in assurance that she will make their entrance into the Kingdome of heauen, when otherwise it might be, through the diuine iustice of God, they could not enter in by reason of their iniquities. And the like counsell you giue to others who are in extremity: for *cum adolescens quidam Lutetia ad supplicium illud exquisitum et horrendum fidei nomine duceretur, ac palo inspecto subinde exclamaret, Domine Deus habere miserationem meam; magni quidam nominis Theologus male insidens, idem inde increpantis voce & gestu acclamauit; Dic, inquit, Maria Mater gratiae, Mater misericordiae, &c.* when a yong man was to be burnt at Paris for his faith, vpon sight of the stake, cried, O Lord my God, haue thou

^a Gabriel: Biel: in exposit: Cau: Miss: Lecti: 80: Bernard. de Bussi in Mariali: par. 3. ser: 3. de Nominal: Mariae. Cassand: consulo. tit: de meris. & intercess: Sancto. ^b Chrysost: a vi. sitat: To: 2. lib: 1. de verbis Domi. ad filium in nuptijs cap: 2. ^c Berna: de Bussi lib: cit: part 9. ser: 2. Assimil: 2. Sedul: in Apolog: pro lib: conform: lib: 3. cap: 17. ^d Manuell of prayers printed at Doway 1604 pag: 304.

56 *worke and more worke for a Masse-priest.*

e Consultat: tit:
de meritis et in-
tercess: Sanct: et
lib: de officio p[ro]
viri.

thou mercie vpon me; a great Divine of yours, who rode by on a mule, reprooved him sharply, and bad him call vpon the mother of grace and mercie, &c. as e *Cassander* witnesseth. Now this being thus, I desire to know how you can cleare your selues from holding, that the virgin Mary is more mercifull then Christ, and that you repose more trust and confidence in her then in Christ:

f Dowly in his
Instr. of Christs
Relig: chap: 8.
g Bernard. lib. cit
part. 6. ser: 2. de
visitat: Mariæ.

57 It is well knowne that you make mo prayers to the virgin Marie then to Christ: f for shee hath ten Aue Marias of you, for one *Pater noster* that Christ hath. It is well knowne g that your Preachers before their Sermons make their entrance, not with a *Pater noster* to Christ, but with an *Aue Maria* to the blessed Virgin. For, *Omnes predican-tes exordium pro gratia impetranda à salutatione Angelica faciunt*, saith *Bernardinus de Busti*: It is well knowne, that shee hath the honour of receiuing thanks before Christ: for vpon finishing of your books which you publish, you conclude with *Laus Deo, & beatissima Virgini, Deo item Iesu Christo*: Glorie be to God the Father, and to the most blessed Virgin, and to God the Sonne: you giving prece- dencie to the Virgin Marie before her Sonne, not remembring at all the Holy Ghost. And doth not this your so often praying vnto her, and praying to her before her Sonne, and rendring of thanks vnto her before her Sonne, argue that you honour her more then her Sonne?

b Greg: de Valen
ad finem colloq.
Monpel: urtensis.
et alibi sup.

i Bernard. lib: cit
part. 6. ser: 2.
part 2. de visitat
Mariæ.

58 It is well knowne, that you haue moe Chur-ches and Oratories which you call by her name, then by Christs, i *Non est ciuitas, vel castrum, seu vil- la,*

la. que non habet Ecclesiam, vel saltem Capellam aliquā ad honorem virginis Maria: immo plures reperiuntur Ecclesie et intitulatae, quam ad honorem Saluatoris & Sanctorum omnium: There is not a citty, nor a castle, nor a grange house, which hath not either a Church or a Chappell dedicated to the Virgine Marie: yea there are more Churches dedicated to the Virgine Marie then to Christ and to all his Saints. It is well knowne shee hath more Holy dayes observed by you to her honour, then Christ to his: for hee (for any thing I can learne) hath onely these dayes obserued as holy by you, viz. his Nativitie, his Circumcision, his Ascension, and Corpus Christi, as it is called: but ^k shee hath her Feast of Conception, of her Nativitie, of her presentation in the Temple, of her Annuntiation, of her Visitation, of her Purification, of her Assumption, her Snow feast, as you call it, besides the Feast of her espousals, of her Sorrowes, of her Ioyes, and her weekly Saturday feast. It is well knowne shee hath more presents and gifts bestowed vpon her, then Christ hath vpon him. For ^l you decke her Churches and Chappells, with gold and silver, and precious stones; whereas Christs are open to winde and weather. ^m Where shee hath had by Offerings 200 pounds yearely, there Christ hath had some yeares but five markes. and some yeares not a penny. It is well knowne, you goe oftner a pilgrimage to her Image, then vnto Christs. For in Italy you goe by droues to her Image at Loretto; in Liguria you goe to Savona; in Spaine to the mount Serrato; in France to the towne of Cleere; in the Low Countries to Hales:

^k Ferreol. Iocrius
Maria Augusta
lib. 6. cap. 1. &c.

^l Erasim. in Colloq
de Peregr. Relig.
ergo.

^m See D. Mortons Protestants
Appeale, lib. 2.
cap. 12. sect. 1. 2.
pa. 242. in marg.

*n Prompt. Cath.
in festo nas. B.
Varg. p. 195.*

58 *worke and more worke for a Masse-priest.*

and with vs in England (when it was popish) you flocked to her Image at Ipswich and Walsingham, as n Stapleton witnesseth: whereas of such flocking to any of Christs Images, wee neither reade nor heare of. And doth not this your intituling Churches with her name, and observing of Holy dayes to her honour, and presenting her with such gifts, and running of pilgrimage to her Image so far and so often, fortifie the former conclusion, that you honour her more then Christ?

*o Berna: de Busti
in Marial. par. 6.
ser. 2. de visitat.
Mariae.*

59 *o Statuit Ecclesia quod singulis diebus ter pul-
sentur campanae ad honorem benedictae matris Dei, ma-
xime de mane, et de sero, ut omnes ipsam immaculatam
Virginem genibus flexis adorantes venerentur, ac bea-
tificent, &c.* Your Church hath ordained that three times a day, a bell (which you call your Ave Marie bell) shall be rung to put men in minde of worshipping the virgin Marie, of recommending your selues to her, of that thankfulness which you owe to her: but you haue no ordinance for the ringing of a bell in such sort, to put men in minde of worshipping Christ. Your Church hath taught men to pray to the Virgin Marie to command her Sonne: *Ora Patrem, & iube Filio:* Intreat God the Father, and command God the Sonne, was p an vsuall prayer in many Churches: and so was,

*ptassand: consui-
nit: de meris. &
intercess: Sancto.
& lib. de officio
q. viri. &c.*

*O fœlix puerpera,
Nostra pians scelera,
Iure matris impera
Redemptori.*

*q To. 6. Psal. 35.
pag. 48. 1. edit.*

And in your q Bonauenture Ladies Plalter lately printed, *Coge illum peccatoribus misereri:* Compell him

him (viz. Christ) to haue mercie vpon sinners, saith Bonauenture speaking of the Virgin Marie. And in another Treatise of Bonauentures making, called *Corona B. Mariae Virginis*, this formall prayer is to bee found: *O Imperatrix, & Domina nostra benignissima, iure matris impera tuo dilectissimo filio Domino nostro Iesu Christo, ut mentes nostras ab amore terrestrium ad caelestia desideria erigere dignetur*: O noble Em- presse, and kinde Ladie, wee pray thee vse the au- thoritie of a mother, and command thy Sonne and our Saviour to turne our hearts from the loue of earthly things, vnto the loue of heavenly. Doth not this your care to see her serued, and the soveraigntie which you giue her over her Sonne, inforce that you esteeme of her more then of Christ?

To. eodem pag. 466.

60 You tell vs, that *Salomon dicit, qui parum no- verat de Maria, t Turris fortissima nomen Domini, ad ipsum confugiet iustus, & exaltabitur: nobis autem dicendum, Turris fortissima nomen Dominae, ad ipsam confugiet peccator, & salvabitur*: Salomon who knew little of the Virgine Marie, said, The name of the Lord is a strong Tower, the righteous shall come vnto it, and be exalted: but we must say, The name of our Ladie is a strong Tower, let the sinner come vnto it, and he shall be saved. You tell of a souldier, who did never any other good deede, then saying of an Ave Marie when hee rose in the morning, and another when hee went to bed at evening, who *gratia Virginis salvatus est*, was saved by the grace of the Virgine Marie. And you tell vs of a

¶ Mariale lib. 1. cap. 2. teste Illyrico in carab. se- stium veritat. e- dit. 1608. col. 36
¶ Prov. 18. 10.

¶ Discip. de Tēp. de mirac. b. virg. Exempl. 57.

¶ Ibid. Exemplo 97. et Cajar. dial lib. 7 cap. 39. et Locrinae Mariae Augusta. lib. 6. cap. 23.

[60] *works and more worke for a Masse-priest*

y Discip. loco cit.
exempl. 96.

z Exempl. 99.

a Exempl. 98.

b Exempl. 50.

c Bern. de Bussi.
in Mariali p. 6
ser. 2. de visitat.
Mariae.

" Magis ex simp-
licitate mori
quam scientia.

Marie, who for that was likewise saved. You tell vs of an y vnthrif, who to get wealth by diuelish meanes, renounced Christ, and yet because he would not renounce the virgine Marie, was pardoned: and of a z gracelesse gentleman, of whom Christ himselfe complained as of one that crucified him, who yet because he honored the virgine Marie by fasting Saturday, sped well enough. You tell vs of a one who should haue beene condemned by Christ, by reason of his sinnefullnesse, who yet was absolved at the Virgins intreatie, for that he was one of her seruants: and of b another that was indeed condemned to hell by Christ; and yet reprieved by reason of her importunitie, and afterwards saved. Do not all these tales (ordinarily told in your pulpits) convince, that your forefathers laboured to perswade the people, rather to trust in the virgine Marie then in her Sonne Christ Iesus? *Multi videntur B. Virginem in maiore veneratione habere quam Christum filium eius*: many seeme to honour the blessed Virgine more then her Sonne Christ, saith a c great man of your Religion; imputing the cause thereof to their simplicitie; but he might more iustly haue imputed it to your Doctrine; and the rather, for that hee addeth in the same place, *Quia honor matris redundat in filium*, Prov. 17. *patientiam habet filius Dei de hac quorundam virorum & mulierum simplicitate*: Because the honor of the mother redounds to the honour of the child, as we reade, Prov. 17. the Sonne of God beares with the simplicitie of such men and women as honour his mother more then himselfe. For doth not this doctrine afford good encouragement for such practise?

61 I finde in many of your ^aCatechismes, the second Commandement of the Decalogue left out quite: and in ^bsome of your Catechismes, for Remember thou sanctifie the Sabbath day, I finde, Remember to sanctifie the Holy dayes. And in your ^cTrent Catechisme, I find the ninth and tenth Commandements so huddled together, that I know not how it distinguisheth and rankes them: whether it makes, Thou shalt not couet thy neighbours wife, the ninth commandement, as ^dsome popish Catechismes doe; or the tenth, as ^eothers do. My desire is you would giue me a reason of leaving out the second, and of changing the third according to your account, the fourth in ours; and such nimbing of the 9, and 10. together, that you cannot agree among your selues which is the ninth, which is the tenth.

62 You teach, that ^fto speake against your Pope is a most deadly sinne against the first Commandement of God: That ^gto deuise or to procure pictures to be deuised by others, which may in any sort be disgracefull to your Pope or to his Cardinals, or to any of your Popish Hierarchy, is a sin against the first commandement. That ^hto keepe books either of heretickes, or for any other respect, forbidden by your Church, is a sin against the first commandement. That ⁱnot to detect a man infected with heresie, to whom he ought (that is, not to detect a Protestant to the Inquisition) is a sinne against the first commandement. That ^kto disswade or hinder any for entering Religion (that is, in your language, from being a Monke or a Nunne) is to sinne against the first commandement. That ^lto set lights by, and not to regard the Ceremonies of your Church, is a sin against the first

^a Institutio Christiana ad initiationem Officii B. Mariae Virg. Lelesma.
^b Ledesma Adrianus Iesuita, lib. de confess. Bruno in his Treatise of the Sacr. of penance, cap. 12. c Cap de 9 et 10. praecipuo.
^d Ledesma. Denu- ly, &c. See De- fence of the Censure, p. 134. e Instit. Christ. supra cit. Discip. de Temp. ser. 143.

^f Radford in his Directory to the truth, chap. 16. p. 115.
^g Nauar. in En- chirid. cap. 11. nu. 22.
^h Vincent Bru- no in his Trea- tise of penance, chap. 10.
ⁱ Ibid.

^k Ibid.
^l Briete forme of confession added to Vaux his Catech. p. 225.

in Polantui le-
fita in direct.
confess. p. 51.
Method confes-
in exposit. Deca-
logi. p. 4. 1.
o Method confi-
sendi in explic.
Decalogi p. 41.
impress Lugd.
An. 1549.
p Exercitiū pie-
tatis, &c. Edit.
Colon. 1592.
cap. de methodo
recte confitendi.
q Sess. 5. de pec-
cato orig. Act. 5.
r Apparatus. sac.
verbo Patres
antiqui.
1 Bellar. lib. 1. de
matrim. cap. 27.

commandement. That m hee who is ignorant of the five
commandements of the Church, sins against the first com-
mandement. That n hee who beleenes not undoubted-
ly your Popish Purgatorie, sinnes against the first com-
mandement. That o not to beleene whatsoever your Ro-
mish Church beleenes, is a sin against the first commande-
ment. That p it is an act of infidelitie or heresie to com-
municate in both kindes. And doe not you hereby be-
wray, that you make of no sinnes grievous sinnes?

62 Saint Paul speaking of concupiscence, which
rebelled against the law of his minde, Rom. 7. 23.
complained of his hard estate, that hee could not
rid his fingers of it, ver. 24. terming it expressly sinne,
v. 17. yet your q Councell of Trent denies, that con-
cupiscence in the regenerate is sin: and your r Posse-
vin thinks it not meete, that wee, after the example
of the Apostle, should call it sinne. Stealing for need
is sinne, as appeareth Prov. 30. 9: yet with f you,
stealing for need, is no sinne. And doe not these two
instances bewray, that you make of sins no sins? But
your turning the commandements of God into E-
vāgelicall counsels, puts all out of doubt. For though
it be a sinne, not to obserue Gods commandements;
yet according to your learning, it is no sinne, not
to obserue Gods counsells. t *Nemo peccat si Dei consilia
pratermittat*: u *Intermittere consilia nullum peccatum
est*: x *Consilium si non seruetur, nullam habet penam*,
goes for good divinity with you. Now that you
turne the commandements of God into counsels, it
is proved by this, that *Resist not evil, &c. Love your e-
nemies: Lend, looking for nothing againe: Pray for them
which curse you: Let your communication bee Yea, yea,*

t Azor: instit.
mor. part. 1. l. 4.
cap. 9. 2. quæri-
tur.
u Vega de Iustif.
lib. 14. cap. 12.
x Bellar. lib. 2. de
monach. cap. 7.

Nay, nay. If thy right eye cause thee to offend, plucke it out, and cast it from thee. Take heede you giue not your almes before men, to be seene of them, &c. Be not carefull: and care not for to morrow. If any brother haue a wife that beleueth not, if she be content to dwell with him, let him not forsake her: and the woman that hath an husband that beleueth not, if he be content to dwell with her, let her not forsake him: are held by y you, not commandements, but Evangelicall counsels. For vpon this ground it followes, that though a man resist evil, though hee loue not his enemies, though hee pray not for them who curse him, though his communication be more then Yea and nay, though he plucke not out his right eye when it offends him, though he giue almes to be seene of men, though he be carefull for to morrow, though he leaue his vnbeleeuing wife who would dwell with him, &c. in all this he sinnes not.

y See Ioh. de Com.
bis in compend.
Theol. lib. 5. cap.
70. et Ludolph.
de vita Christi,
part. 2. cap. 12. et
Azor. part. 1.
lib. 5. cap. 2. et
Bellar. lib. de ma-
trim. cap. 12.

63 Whosoever is angry with his brother vnadvisedly, is culpable of iudgement; and whosoever saith Raca, is worthy to be punished by a Councel, saith our Sauour, Mat. 5. 22. yet vnadvised anger, and Racaing of a mans brother, are but veniall sins with z you. Foolish talking and iesting, which are things not comly, saith S. Paul Eph. 5. 4. yet they are but veniall sinnes with a you. Of every idle word that men shall speake, they shall giue an account thereof at the day of iudgement, saith our Sauour, Mat. 12. 36. yet idle words are but veniall sinnes with b you. Flattery, from which the Apostle cleareth himselfe as from a foule fault, 1. Thesse. 2. 5 is but a veniall sinne with c you * Continuall haunting of Tauerne or Ale-house, noted by the Apostle as an heathenish

z Ioh. de Rada
2 p. r. cont. Theol.
inter Tho. et Sco-
tum, con. 17.
Act. 2.

b Azor. instit.
moral. lib. 4. c. 9.
7. quaeritur.
c Dist. 25. unum
orarium.
* Drinkings.

64 *worke and more worke for a Masse-priest.*

d Dist. 25. vnum
orarium.

e Bonavent. in
centilog. part. 1.
cap 6.

f Dist. 25. vnum.
orarium.

g Bonavent. loco
citato.

h 1 Cor. 6. 10.

i Dist. 25. vnum
orarium.

k Azorius loco
supra citato.

l Tolet. in sum.
lib. 4 cap 24.

m Nauay. in En-
chirid. cap. 13.
nn. 15.

n Azor lib. cita.
8. queritur.

o Tolet. in sum.
lib. 5 cap. 9.

p Azor. lib. a.
ca. 9. 7. queritur.

heathenish sinne, 1. Pet. 4. 3. is but a veniall sin with
d you : no nor yet e drunkennesse it selfe , which is
condemned by the Apostle in the same place. The
provoking of wife and children to anger, which the
Apostle forbids, Col. 3. 19. 21. is but a veniall sin with
f you. Though we reade Psal. 5. 6. that the Lord shall
destroy them that speake lies; yet lying, provided it
be but in a merriment , is no more then a veniall sin
with g you. Yea some kinde of periurie, and cursed
speaking, though cursed speakers be h excluded the
kingdome of heauen expressly, and periury in gene-
rall condemned, Mal. 3. 5. are but veniall sinnes with
i you. *If a boy rob his father but of little summes of mo-
ney; if he steale pins, points, bowles, or such small things
from his companions,* he sinnes but venially in k your o-
pinion. Provided a man hear a Masse on the Sabbath
day, he may spend the rest of the day in hawking, in
hunting, in skirmishing, in iusting, in tourneying, in
bowling, in carding, in dicing, in dancing, in going
to playes, or any such like idle exercises, and not sinne
at all, as l some of you say , or at m most but venial-
ly. To manage a mans owne estate wickedly, by spen-
ding wastfully, or sparing miserably: to play the glut-
ton, to exceede in apparell, to spend the time idly,
to pray retchlesly, to brag of himselfe insolently, are
but veniall sinnes with n you. For one woman to call
another woman whore , or theefe , or what ever
comes first to her tongues end : for servants to mis-
call and raile one on another, is but a veniall sin with
o you. For a man in his fury or choller to play any
impious or desperate part , to revile God and his
Saints, is but a veniall sinne with p you. And doth
not

not this argue, your Religion to be a licentious Religion, which of such practises makes but peccadillos?

65 It is a foule sin for subiects to rebell against their Soveraignes, Rom. 13. 1. yet you commend rebellion in subiectes. u Your Colledge of Iesuites

at Salamanca in Spayne, concluded the seventh day of March, Anno 1620. That the Papists in Ireland

might fauour the Arch-traitor Tyrone, *idque magno cum merito, & spe retributionis aeternae*; very meritori-

ously, and with hope of heaven. And in Lewis of Bavaria the Emperour his dayes, they who rebel-

led against him, x were called by your predecessors, *Ecclesia filij, & vere fideles*, your Churches white

sonnes and truely faithfull; whereas they who stood with him, were called *Hereticks* and *Schismaticks*.

It is a foule sinne to use vaine repetition in prayers, Math. 6. 7. Yet you commend your Iesus Psalters, wherein you repeate one prayer 150. times.

To beleue lies seemes a foule sin: for God threatneth such as he resolves to damn, to send them strong delusions that they should beleue lies, 2. Thessal. 2. 11.

yet you hold the beleewing of lies to be meritorious in some persons. For, *Si rusticus circa Articulos credat suo Episcopo proponenti aliquod dogma haereticorum,*

meretur in credendo, licet sit error: It a country fellow beleue the Bishop of his Diocesse preaching some

hereticall point against an Article of his faith, hee merits in beleewing him, saith y Tolet. And doe not

these foure instances proue, that you make of sinnes

vertues?

66 You take vpon you to forgiue sinnes to commit: which is proved by this, z that the Abbot of

u W.C. in his Reply to F. Parsons libel, printed An. 1603. fol. 66.

x Marsil. Patav. defensor pacis, part. 2. cap. 26. p. 366.

y In sum. lib. 4. cap. 3.

z Caxton. in hist. Anglie. lib. Maior de gestis Secorum, l. 4. cap. 3.

66 worke and more worke for a Masse-priest.

a *Gravam. Nat. German. gravamen. 3.*

b *Ioh. Episc. Chemenfis Onus Eccles. cap. 19. de Indisposit. Rom. Curia, sect. 13.*

c *Candelab. auct. tit. de abjol. nu. 28. Edit. Brixia. 1595.*

d *In his Meditation vpon the Lords prayer, pag 58. 59. a Gloss. in 32. q. 2. Quod autem.*

b *Axor. in istis moral. part. 1. lib. 12. cap. 6. 3. quaritur.*

Swines-head absolved a Monke who acquainted him with his purpose of poysoning King *Iohn* with a pot of Ale, before the Monke poysoned the King. And by the testimonie of the *Germanes*: for in their a grievances exhibited to *Charles* the fifth, they complained, that the pardoners perswaded the people they could pardon *rexas præteritas aut futuras*, both faults past, and faults to come. And as much may bee gathered out of *Sigismonds* the Emperours words at the Councell of *Constance*, who speaking against dispensations, said thus: b *Legimus Christum Petro potestatem duntaxat relaxandi peccata, non admittendi dedisse*: Wee reade that Christ gaue *Peter* onely power to remit sins, but not to commit sinnes. For it is plaine by this, that the *Peters* of his dayes tooke vpon them to dispense with such as had a mind to sin. But most directly is the point proved by c *Martinus Aifensus Vivaldus*, that great famous Spanish Doctor: for in him we reade, *Quod Papa habet omnimodam potestatem in omnes Christi fideles, tam quoad commissa, quam quoad committenda crimina absolvenda*: That the Pope hath all manner of power over Christs people, to absolue them as well from all crimes to commit, as from crimes committed. And by our d most noble King, who protesteth that he hath scene with his owne eyes two Authentick Bulls, both of them pardoning sin as well to come, as by-past.

66 You a confesse, that Marriage was instituted by God in Paradise, not onely for increase of mankind, but for preventing fornication. And yet you bteach, that a solemne vow (by reason of the Churches constitution) makes a nullity of marriage following

lowing after it. Now I desire to know, with what honestie the Church can repeale or make voyde the institution of God by any constitution of hers. For you know there is a text, *Those whom God hath ioy-
ned together, let no man put asunder.* Your c Glozer acknowledged, that *admiranda res videtur esse ista*, this might seem a strange thing: but for satisfaction of such as thought it strange, he could giue no better answer, then that the constitutions made by the Church, are made by your Pope; & that your Pope, not being a pure man (which I easily belecue) all was well enough. But cannot you giue me a better?

c Extra. Ioh. 22.
de voto et voti
redemp. c. Antiq.

67 You d confesse, that he is more capable of Orders among you, who hath kept two whores, then he who hath married one widow, or two wiues. And if this be thus, may we not say with another of your c Glozers, *Nota mirabile, quod plus habet luxuria quam castitas*, Obserue a strange thing, whoredome hath greater priuiledge then chastitie.

d Tho. Aquin.
cōment. in Tit. I.

c In cap. Quia i
circa Extra de
Bigamis.

68 You f confesse that your votaries breake their vowes of chastity if they marry, but not if they keepe whores. Now I would know of you, whether this doth not argue plainly, that your Votaries chastity consists in not marrying, and not, in not whoring? Your Friers, your Priests may lie with a hundred Nunnes, and keepe for all that their vowes of chastitie, if this be so.

f Bellar. lib. 2. de
Monach. cap. 30.

g Coster. in Ena-
chir. cap. 17 de
Celibatu sacerdot.
proposit. 9.

69 By your Religion, g It is lesse euill in him that hath vowed chastitie, to whore, then to marry. h Marriage of them who haue vowed chastitie, is the worst sort of incontinencie. i They sinne more grievously by marrying, who vowed chastitie before, then if they played the Sodomites,

h Marriage

proposit. 9.
h Rhem. Annot. in
1 Cor. 7. 9

i See Hassenmull-
ler. histor. leuit.
ordinis, cap. 10.
or Erasmo. de lingu.

63 *works and more worke for a Masse-priest.*

or used the sin of bestialitie, according to your divinitie. Your Popes (as good writers witness) have been k erectors of stewes, and I have made great profite by the stewes. Your Cardinals have been m frequen- ters of the stewes: your Doctors have n defended the stewes: your o Bishops have licensed Priests for a cer- taine summe of money to keepe whores: and your p Officials for money have licensed married wiues in their husbands absence to play the whores. Adul- tery is reckned by q your men, *inter minora crimina*, amongst the peccadilloes. And as for Fornication in Priests, r *Communiter dicitur, quod pro simplici forni- catione quis deponi non debet, cum pauci sine illo vitio inueniantur*: The common opinion amongst you is, that no Priest should bee deposed for it, because there are but few Priests who are free from it. I am ashamed to speake of s him, who in Italian verses commended the sinne of Sodomie, though your Pope made him Archbishop of Beneventum. Doth not the rest proue your Religion an vncleane Reli- gion, and that you haue little cause to brag of your chastitie?

70 Saint Paul, vpon experience of some young- ers widowes loosenesse of carriage, thought fit, that young widowes should not bee admitted vnto any Church office, but permitted to marry. Now I would know, why the Church of Rome, which hath so great experience of the loosenesse of their young votaries, Monkes and Nunnes, should not thinke it fit to keepe them out of Monasteries and Nunneries, and suffer them to marry. Me thinkes, it is a pretty note which t Cardinall Caietan maketh vpon this place:

ECornel. Agrip.
de. vanit. scient.
cap. 64.

lib. d. & so-
nius de guber-
nat. regn. & re-
rum pub. lib. 11.
cap. de Iud. Ma-
reschallo, & Sol-
dan.

m Peter Martyr
comm. in Iudic.
cap. 16.

n Harding Ans.
to the Apolog.
Iehuits at Wil-
biich, Sparing
discourse p. 13:

o Agrippa loco
sup. cit. & Gra-
uan. nationis
German. nm. 91.

p Agrippa loco
citato et Gra-

vamen. 96. nati-
onis German.

q Cap. Est. Cle-
rici extra de lu-

dicij.

r D. 81. Maximi-
lianus in Glossa.

s Iohan. Casa.

t Nullus.

place: *Didicit ab experientia Paulus non conducere illis in uentulis Viduis, nec conducere Ecclesiæ huiusmodi professionem. Utinam hodie disceremus ab eiusmodi experientijs, an prosint in uenilis ætatis utriusq; sexus personarum solennia vota, tum sacrorum ordinum, tum religiosorum.*

71 You tell vs,^x That to pray publikely in Latine is most expedient, though the people who ioyne in prayer with him that prayeth publikely, vnderstand not Latine. You tell vs,^y that men may receiue much profit by such prayers, though they vnderstand them not. Yet I cannot well see, but that as much profit may be reaped by seeing of a Sermon, as by hearing of vnknewe prayers. Certainly I thinke no man can ever perswade me, but that as much profit may be received by vnknewe prayers, though a man be a thousand miles off, as if he were present, where such prayers are made. Yet if you can giue me any reason to the contrary, I would be glad to heare it.

72 By your Religion, ^z the Images of Saints are to bee worshipped with *Processions, Genu flexionibus, inclinationibus, thurificationibus, deosculationibus, oblationibus, luminarium accensionibus, & peregrinationibus*, by kneeling vnto them, by bowing the body towards them, by incensing of them, (that is, sacrificing vnto them, as ^u *Lindwood* expounds the word) by kissing of them, by offering gifts vnto them, by setting vp candles before them, by going in pilgrimage vnto them. Now I would know why you should not bee held Idolaters for this, seeing sacrificing to any thing but God onely, hath beene al-

^x Rhemist. in
1 Cor 14.

^y Ledesm. de di-
uin. Scripturis
quavis lingua
non legendis,
cap. 13.

^z Tho. Aronster
in Conc. Oxon. se-
ste Lindwood
constit. provinc.
lib. 5. tit. de hære-
cap.

^u Ibid.

70 *workes and more worke for a Masse-priest.*

x Exod. 22. 20.
Austin de Civit.
Dei, lib. 10. cap. 4

wayes x reputed idolatric; and the burning of incense to any thing, hath beene al wayes held sacrificing?

y Horae E. Virg.
impress. Paris. in
4. An. 1526. fol.
62, 63.

73 I haue seene a y prayer of yours, which (as the Rubricke saith) was shewed vnto Saint Austin by revelation of the holy Ghost; and of which you giue out, that who weareth it about him, shall not perish in fire nor water, neither in battell, nor iudgement, nor shall die sodaine death, nor be poysoned with venome. And I haue seene certaine verses which z your Pope Urban 5. sent with three Agnus Dei's to the Emperour of Greece, running thus:

z Tab. 1. sac. Ceram. cap. vlt.

*Balsamus, & munda cera cum chris-matis vnda,
Conficiunt Agnum quod munus do tibi magnum.
Fonte velut natum, per mystica sanctificatum,
Fulgura desursum depellit, omne malignum,
Peccatum frangit, ut Christi sanguis, & angit.
Pregnans servatur, simul et partus liberatur.
Dona refert dignis, virtutem destruit ignis:
Portatus munda, de fluctibus eripit vnda.*

The English is
Ios. Hall's in his
disswasive from
Popery, prefix-
ed in his booke
intituled, The
peace of Rome

Balsam, and pure water, and chryme liquor cleere,
Make vp this precious Lambe I send thee here.
All lightnings it dispells, and each ill sprite,
Remedies sinne, and makes the heart contrite;
Even as the blood that Christ for vs did shed:
It helps the childbed paines, and giues good speed
Vnto the birth: great gifts it still doth win,
To all that weare it, and that worthy bin:
It quells the rage of fire; and cleanly bore,
It brings from shipwracke safely to the shore.

Now I desire to know (not how your Pope can be excused from blasphemie, in ascribing as much to his

his Lambe, as to the Lambe of God; for I know that passeth your skill: but) how your Church can be excused from sorcery?

74 Some of your Painters picture Christ and Simon of Cyrene carrying the Crosse of Christ joyntly: but (as a *Iansenius* proveth well) they carried it severally; Christ one part of the way, and Simon another part of the way: whereby it appeares it was farre from a cart loade: yet you tell vs of so many peeces of it, in so many places, as that you cannot denie, but that at this day it would fraught a shippe of three hundred Tunne. Now I desire to know, how it, being insensible, of lesse then a cart loade, is become a ship loade; especially seeing for the first three hundred yeares after Christ, no body discerned any growth of it, yea no body regarded it?

75 b Some of your Crucifixes represent Christ nailed on the Crosse with three nailes, some with foure: of moe nailes then foure, wee neither reade in your Lay mens bookes, nor in your Clergy books: yet there are a number of nailes shewed in diverse places, which are said to bee of the nailes wherewithall Christ was nailed vnto the Crosse. Now I desire to know, how they being but foure at first, are come to so many now; especially considering both *Ruffinus hist. lib. 1. cap. 8.* and *Socrates hist. lib. 1. cap. 13.* and *Theodoret hist. lib. 1. cap. 18.* testifie, that *Constantina* made bridles of some of them: and an helmet of the rest of them: and that c *Gregory Turonensis*, who relates the matter a little differently, affirmes, *Helena* her selfe to cast one of them into the Sea,

a Concord. Euan. cap. 143.

b Baron Annal. To. 3. ad An. 326 Nu. 52.

c De gloria Mart. lib. 1. cap. 6.

72 *worke and more worke for a Masse-priest.*

Sea, to make it safely navigable. Did that which she cast into the sea, *spawne* thinke you, that wee haue such a *frie of Nailes*?

a *Mat. 9.*

75 You d keepe a solemne feast in honour of the Crosse whereon Christ dyed, though Christ was most despightfully vsed thereon. Now I desire to know, why you keepe not rather a solemne feast in honour of the *Asse* whereon Christ rode into Ierusalem, seeing he was *c* royally vsed when he rid vpon the *Asse*?

c *Matth. 21.*

f *Bellar. lib. 2. de
Imag. cap. 27.*

76 You *f* teach, that the Crosse of Christ is to be worshipped *ratione contactus*, because it touched the body of Christ. Vpon which ground would it not follow, thinke you, that if the woman who was cured of the bloody issue, Luk. 8. were living, shee must be worshipped? and the multitude too, who at the same time *thrust him*, and *trod vpon him*? would it not follow, that *Iudas* who kissed him; and the other sonnes of *Belial* who buffeted him; and all the ground whereon he trod both in *Aegypt* and in *Iudea*, ought to be worshipped in like manner?

a *Allen in his
defence of Pur
gatorie, chap. 6.*

77 I reade in your bookes, that *a* *Nothing can enter into heauen, which is not purified to the poynt: No-thing can stand in Gods sight, that hath any blemish of sinne, any spot of corruption, any remnant of infirmitie.* And I reade likewise, that vpon this ground you maintaine, that many mens soules goe to Purgatorie *to be purified to the point*, that afterwards they may haue entrance into heaven. Now seeing you con-

b *Michael Episc.
Mer/purg. in ca-
seeb. conc. 11. de
Symb. Apost.*

fesse, that *b* *mens bodies sin against God as well as their soules*; and *c* that sinne hath wrought in the body great *filth* and *feeblenesse*: I desire to know why you doe

do not maintaine that mens bodies go to Purgatory to fit them for heaven, as well as mens soules? Me-thinkes, it should be as vnseemely to see a filthy, a feeble, a corrupt body, as to see a sinfull soule in hea-ven.

78 You tell vs, that d Purgatory is only for those soules which are not perfectly purged in this life: & yet you tell vs, that e many mens soules, whose sinnes are forgiven in this life, goe to Purgatory. Now I would know, how these two tales can stand together. For as sin defiles the soule, so forgiuenesse purgeth it. That soule, whose sinnes are forgiven, is perfectly purged. And therefore if your Purgatory be onely for such soules as are not perfectly purged in this life; it seemes to me, it cannot be for those soules whose sinnes are forgiuen in this life. But if you meane to giue me full satisfaction herein, you may not mocke mee, by distinguishing, that in sinne two things are to bee considered, viz. *culpa et pœna*, the fault, and the punishment of the fault: labouring to make me beleue, that though the fault be remitted, yet the punishment remaining, there is matter enough for Purgatory to worke vpon. For I would haue you know, that I know well, it is the fault of sinne, and not the punishment of sinne, which defiles the soule. f *Omnis pœna, in quantum pœna est, iusta est, & à Deo*: All punishment considered as punishment, is iust, and from God. And it is absurd to say, Punishment is purged with punishment.

d Bellar. lib. 1. de
Purgat. cap. 1.
e Idem lib. 2. de
Purg. cap. 2.

f Bonaventur. in
Centiloq. part. 2.
sect. 2. Bellar. lib.
1 de amiss. grat.
cap. 14.

79 I reade in your bookes, that your Pope for delivering of soules out of Purgatorie, prescribes sometimes no more but the saying of a Masse at such

74 *worke and more worke for a Masse-priest.*

an Altar in such a Church, or the saying of a *Pater noster* twice or thrice, &c. Now I would know, with what iustice God can keepe him in such horrible torments as you say are in purgatorie, for the want of saying of a *Masse*, or two or three *Pater noster*s, whom in mercy he meant to deliver vpon the saying of a *Masse*, or two or three *Pater noster*s? One of your Iesuites affirms confidently, that *Deus esset profecto crudelissimus, si propter unam Orationem Dominicam quæ non diceretur, animam pro qua fudit sanguinem suum detineret in tantis tormentis*: God might iustly be reputed cruell, if for want of pattering over a *Pater Noster*, hee would keepe any soule, for which he shed his blood, in such torments as are in purgatorie.

i Maldon. to 2.
de penit. cap. de
Indulg. q. 6. pag.
302.

k Vivald. in can-
delab. aureo, tit.
de satisfact. nu.
27 edit. Brix
Anno 1595.
l Discep. de Temp.
ser. 156. D.

80 I reade in your bookes, k *Solum Deum nosse quæ sit in satisfactione*, that God onely knowes how long any sinne deserues to be punished in purgatorie; though I some take vpon them precisely to set downe, that every sinne deserues as many yeares purgatorie torments, as there are dayes in leaven yeares, viz. 2555. And yet I reade that your Pope grants Indulgences in this manner: *Qui hoc vel illud fecerit, liberabit animam unam à Purgatorio*: He that doth this or that, shall deliver a soule out of purgatorie. Now I would know, how your Pope comes to know, that soules are so neare the time of their deliverie, that the doing of this or that will suffice to make euen for the remainder of their punishment? Or rather, whether you be not of my mind. that the Pope in granting such Indulgences playes the K. And the people in making reckning of them play

play the fooles. The Iesuite aboue cited, m disputing ^{m Maldonaz loco.}
the question, *An Papa vel Episcopi possint animas li-* ^{supra citato.}
berare à Purgatorio, whether the Pope or the Bi-
shops haue power to deliver soules out of *Purgato-*
rie, resolues they haue, provided, *tantum pro illis*
suffragiorum prescribunt, quantum necessarium est ut
liberentur, sed tamen neque possunt, neque debent uti
hac forma, Qui hoc vel illud fecerit, liberabit animam
unam à Purgatorio: quia nemo illorum scit quantum de-
beat pœnarum illa anima quæ liberanda est, ut indicare
posset satis esse illud suffragium quod precipit ad libe-
randam illam: concluded thus, *Cum autem hoc igno-*
ret, non potest nisi temerè dicere: Qui fecerit hoc libera-
bit animam unam; which is in effect as much as I
say.

81 I reade in your bookes, that as in the old Law ^{n Luk 20.}
there was a ^{o Zecchius de} Treasury to keepe money in for the vse
of the poore; so now there is in the Church a ^{Indulg. & Iubil.} trea-
surie to keepe spirituall commodities in for the vse ^{cap. 1. nu. 6.}
of such, who having their finnes forgiven them, are
yet liable to great punishments, either here or in
Purgatorie. Which spirituall commodities are rai-
sed (as p you tell vs) of the surplussage of Christs ^{p Bellar. lib. 1. de}
sufferings; and of the surplussage of other holy per- ^{Indulg. cap. 2.}
sons, such as *Iob, Elias, Elizeus, Esay, Jeremy, Ezechiel,*
and other of the prophets, the Virgin *Mary, Iohn*
Baptist, &c. For Christ suffered more then hee nee-
ded; and many holy persons suffered more then
their finne deserved, q as you say: r which, *Ne inanes*
& sine fructu essent, lest they should be thought to ^{q Zecchius loco}
haue beene suffered idly and to no purpose, are re- ^{citatu s.}
served for the vse aboue said; and are to be disposed ^{r Bellarm. lib. de}
by ^{Indulg. cap. 4. ad}
^{ob. 3. et. 4.}

*¶ Solus Papa habet
claves huius
thesauri. Ioh. de
Cambis in com-
pensi. Theol. lib. 7.
cap. 6.*

by your Pope, whom you make the *one onely* Lord Treasurer thereof: he by his Indulgences may communicate more or lesse of them to whom hee thinkes good. Now in as much as you confesse with all, that Christs sufferings are of themselves sufficient to make satisfaction for the temporary punishment of all men, as well as for the eternall, & yet not exhausted: I would know, why the sufferings of the Saints should bee ioyned to them? and whether it bee not absurd to hold, that any part of Christs sufferings were *inanes & sine fructu*, idle and to no purpose, as holy mens? And how it came to passe that such a masse of treasure arising from holy persons in the old Law, the Priests of that time could make no use of it, but left it vntouched for your Pope?

*e Belier. de avis.
gras. lib. 6. c. 12.
v Rheim. Annot.
in 2 Cor. 2. 11.*

82 I reade in your bookes, that diseases of the body are temporall punishments of sin, & that your holy mother the Church pardoneth exceeding often and much, all or great parts of what punishment temporall soever, due or deserved, either in this world, or in the next. Now if your Mother hath power to do so, I desire to know, why she cureth not by her Pardons, the Ague-fits, the Strangurie, the Stone, the Gout, wherewithall many of her children, her best beloved children, her Cardinalls, her Popes, are oftentimes afflicted.

*x Anson. part. 3.
sit. 22. cap. 5.
sect. 5.*

83 I reade in your bookes, x that your Pope hath power to empty Purgatory at once. And if the saying of a Masse or a Pater noster will helpe to emptie it, as you haue borne men in hand heretofore that it will; I would know how you can excuse your Popes from

from vnſpeakable vncharitableneſſe, and hard heart-
edneſſe, in that themſelues ſay no moe Maſſes and
Pater noſters for Chriſtian ſoules then they doe, nor
ſet moe of their Prieſts on that worke. I doe not
doubt, but if ſuch commodities would redeeme
ſoules, the *Carmelites* ſhould haue no cauſe to brag
of their priuiledge, viz. y That none of them ſhall lie
longer in Purgatory then the Saturday follow-
ing their death: for the Pope might deliver every
man the ſame day he died.

y *Theſ. Carmel.*
impreſſ Paris.
1601 teſte.
Moulins in the
defence of the
Catholik faith,
Artic. 21

84 I reade in your bookes, z that your Biſhops
may abſolue from blaſphemy, from hereſy, from per-
iurie, from ſorcerie, from Sodomittie, from inceſt,
from beſtialitie, from murther, and from ſuch like
ſinnes: but they may not abſolue him that ſtrikes a
Clergie man, That falſifieth the Popes letters, That
ſaith Maſſe in an vnhalloved place, That buries an
excommunicate perſon in the Church or Church-
yard, &c. Theſe are Papall caſes. The abſolution from
theſe is reſerued to your Pope. Now I would know,
why they ſhould be denied the leſſer, to whom the
greater is granted? It is written, a *Rabbini grauius ple-*
etendos eſſe eos aiunt, qui contradicunt verbis Scriba-
rum, quam verbis Moſaice legis: that the Rabbins
ſay, They deſerue more grieuous puniſhment, who
tranſgreſſe the ordinances of the Scribes, then they
who tranſgreſſe the ordinances of Moſes. And doth
not this your reſeruing of Papall ordinances to your
Popes hearing, ſuffering ordinary Biſhops to diſ-
penſe with the breaches of Gods ordinances, argue
your kinſhip to the Iewiſh Rabbins?

a *Sixt. Senenſ.*
Bibl. ſanct. lib. 2.
verbo Traditionis
ner.

85 They who knew your practiſes better then I
doe,

b *Erasmi. Scho. in
in Epist. ad Episc.
Basil. de delectu
siborum. nu. 29.*

c *Gerson. 2. part.
operum, Tit. de
directione cordis
confid. 30.*

d *Ibid. & Fers
comment. in
Matth. 15.*

e *Matth. 15.*

f *Horae B. Virg.
secundum vsu
Satum, in 4 im-
press. Paris. An.
1526.*

g *Fol. 66.
h Fol. 144.*

i *Treatise of di-
vers matters
concerning
London; Chap
Of the whole
Pardons of
Rome, granted
by divers Popes*

doc, haue written, b *Qui gustavit ovum, trahitur in
carcerem, cogiturq. de heresi causam dicere: qui totam
diem Dominicam vacat temulentia, scortis & alea, au-
dit bellus homo:* Such as eate an egge on a fasting day,
are imprisoned by you, and called in question vp-
on suspition of heresie; whereas they who spend
the whole Lords day in drunkenesse, in whoring,
& in dicing, are accounted good fellowes. c *Severius
punitur quandoque Monachus sine cuculla incedens,
quam adulterium aut sacrilegium committens:* A Monke
walking without his cowl, is more rigorously dealt
withall, then if he were guiltie of adulterie or sacri-
ledge. And in generall, d *Gravius plectitur agens con-
tra unum Papae decretum, quam delinquens contra di-
vinum praeceptum et Evangelium:* He who offends a-
gainst the Popes law, is more severely punished then
he who offends against the law and the Gospel. And
doth not this shew, that as e the Scribes and Phari-
ses, so you make void the commandements of God
for your traditions?

86 I haue a f booke of yours, wherein there are
many pardons granted vpon the saying of certaine
prayers, some for scores, some for hundreds of dayes;
some for hundreds, some for thousands of yeares: a-
mong which there is g one for 1000000 yeares; and
h another promising as many yeares of pardon as
there are bodies buried in that Church-yard where
the prayer is said, which may amount to a number-
lesse number; though perhaps not to so many as
Pope i *Silvester* granted to the Church of S. Iohn La-
terans, who at the hallowing of it, granted so many years
of pardon thereto, as there fell drops of water that day.
albeit

albeit neuer man saw a greater raine then fell that day. Now I would know of you, why any man should trouble himselfe with saying of those prayers which haue petty pardons of dayes, or some hundreds of years assigned them? Methinkes it were enough to say that prayer which hath 10000000 yeares of pardon, and the other Church-yard prayer, which comes to a *nemo scit*, and to let the rest sleepe in the decke.

87 You teach, that Auricular confession is necessary, to the end that your Priests having power to binde and loose, to remit sinnes, and to retaine them, may the better know whom they should binde, whom they should loose; whose sinnes they should remit, whose sinnes they should retaine. And indeed it is plaine by Scripture, that Priests (as you call them) haue I equall power to binde and to loose, to remit sinnes, and to retaine them. But this is it that I marvaile at, and wherein I desire to be satisfied by you; why if confession bee so necessarie for the two foresaid ends, we seldome or never heare of any who come to be confessed, whatsoeuer their sinnes are, who are bound by your priests, whose sinnes are retained; but that all go away loosed, all get *absolutio*

k Michael. Episc.
Mer sp. in catech.
Cathol. concione

60.

1 Marth. 16.
Ioh. 20.

88 I You teach, that the workes whereby you do make satisfaction to God, are *pœnæ*, punishments: and withall in you teach, That prayer is one of those workes. And doth it not thereupon follow, that you hold it a punishment to pray? Againe, if by praying to God, a man may make satisfaction: why may not a man by praying his creditour to be good vnto him, satisfie his creditour? But if Creditours will not be so satisfied; what reason haue you to thinke that God will be so satisfied?

1 Bull. b. 4. de
penitentie ca. 4.

m lib. cit. cap. 5.

n Navar. in Mā
trah. 9. m. 8.

o Rhem. Annot.

Rom. 1. 32.

p De pœnit. &

r. miss. c. Omnis

virin. q. sexus, in

Glossa.

q. 1. 2. in. 1. 1.

mor. part. 1. l. 4.

cap. 8. 9. quæri-

tur.

r. l. 6. quæri-

tur.

f. Bonavent. in 2.

d. 42. Art. 2. q. 2.

ad ult.

2 Franc. a Victor.

in sum. Sacram.

de pœnit. 110.

u. Bellar. lib. 2. de

Purg. cap. 1.

89 You teach, that innumerable sinnes are vo-
niall, that is, o pardonable of their owne nature,
p such as wee need not make confession of, q such as
for which a man deserves not to bee called a sinner,
r such as make no breach of friendshippe betweene
God and vs; such as God (according to some of
your Doctors) is not displeased with: t such as may
be pardoned in this life by a knock on the breast, by
the Bishops blessing, by the holy water sprinkle, by
saying a *Pater noster*, &c. And yet you tell vs, that
if these sinnes be not pardoned in this life, u the de-
linquents shall goe to Purgatorie, where the paine is
so intollerable, that a x good fellow who had lyen
there thirtie yeares, having it in his choise, whether
he would lye there one day longer, or returne to the
earth, and bee bound for an hundred yeares toge-
ther to walke vpon sharpe iron nalles which should
pierce his feete, and to eate nothing but bread ba-
ked on the imbers, and to drinke nothing but vi-
neger mingled with gall, and to weare nothing
but that which was made of Camels haire, and to
lie vpon the bare earth, with a stone vnder his head
instead of a pillow; made choise to abide all this ra-
ther then to abide in Purgatorie one day longer.
Now I desire to know what the reason might bee,
that God in the next world should torment his
friends in so horrible manner, whom he would haue
quit from blame in this world for a thing of no-
thing?

2 Discip. de Temp
ser. 160. B.

y Illyricus de
scitis, &c. Papi.

Barum, p. 219.

90 A y Gentleman of Germanie payed a yearely
annuitie out of his lands to a Monasterie not farre
from him, bequeathed by his father, to the end that
the

the Monkes therein should pray for the deliverance of his fathers soule out of *Purgatorie*. Now in pro-
cesse of time, the Gentleman vnderstood that the
Monkes of that Monasterie brag'd much of certaine
Indulgences which they had lately procured, affir-
ming, that whosoever would buy them of them,
might deliver out of *Purgatorie* what soule soever
they desired. Hereupon the Gentleman pretending
great care to free his fathers soule from *Purgatorie*,
made offer of a good large summe of money, vpon
condition they would make him good assurance
that by those Indulgences his fathers soule should
be indeed delivered. The Monkes sweare he neede
not doubt hereof, for it was certaine he should be
delivered: yet for his better securitie, they procure
it to be confirmed vnder the seale of their Monaste-
rie and of their Order, and cause it to be subscribed
with their owne hands, and the hand of their Gene-
rall, that by the purchase of those Indulgences his
fathers soule was vndoubtedly delivered out of *Pur-
gatorie*. With these assurances the Gentleman de-
parted. And when the Monks, vpon his fathers An-
niversary day came vnto him for their Annuity, hee
denied the payment, because his fathers soule was
delivered by the Indulgences which they sold him.
With which answer the Monks were discontented,
and complained of the Gentleman to the Bishop,
who gaue iudgement that the Gentleman must con-
tinue the paiment of the Annuitie: to which iudge-
ment the Gentleman refused to stand. My desire is,
you would deliver me your opinion, whether the
Bishop had better reason to giue such a iudgement,

82 *worke and more worke for a Masse-priest.*

or the Gentleman to refuse the iudgement?

*2 Illustrious loco
citato, & LXXV.
terius de spectis
part. 2. cap. 13.*

91 A Countrey fellow was wont in merriment to say, That hee was verily perswaded there were but a few soules in Purgatorie, or rather none at all. For which hee was at length called in question by the Inquisitors. Now he confessed that he had often said so, and thought he had good prooffe for it. For (quoth he) you, and such as you are, teach vs, that none go to Purgatorie but penitent Christians, who haue not in this life fully satisfied for their sinnes. And you teach vs withall, That every Masse delivers one soule (at least) out of Purgatorie: and that the first Masse of every Priest delivers fittien soules: and that innumerable soules are delivered by Indulgences. Now wee all know, that in every village and towne, there are more Masses said every day, then there dies penitent Christians. And how then is it possible that there should bee any soules in Purgatorie? Was not this case prettily argued?

*a Chennit. in Ex-
am. part. 4. tit. de
Indulg.*

92 a *Tecelius* the Pardoner bragd hee could forgive sinnes to come and past. Hereupon a German Gentleman procured of him a pardon for a sinne to come; and afterwards robd the Pardoner as he passed through a Forrest, professing that that was the sinne for which hee procured the pardon which hee bought of him. Did not the Gentleman serue the Pardoner right?

*b Bellar. lib. 3. de
Eccles. cap. 2.*

93 You b define your Church, to be a company of men professing one faith, under one head, to wit, the Pope. Whereupon it must needs follow, (must it not thinke you?) that when you haue no Pope, you haue no Church. Now after the death of every Pope there

there is a time wherein there is no Pope. Your Chaire stands emptie, sometimes many dayes, sometimes many yeares. And doth it not thereon follow, that after the death of every of your Popes, there is a time wherein you haue no Church?

94 You brag as much of the name of the Church, as the c lewes of olde did of the *Temple of the Lord*. c Ier. 7. 4.

At every other word (almost) the Church is in your mouthes. And if you champion d *Campion* lie not, d R3r. 3.

Audito Ecclesie nomine hostis expalluit, Wee no sooner heare of the name of the Church, but our hearts faile vs. Now I pray you of all loues, tell what you meane by the Church, when you say e the Church is e Gretzer. trati. de agnoscend.

Iudex omnium controversiarum, Iudge of all contro- f Scribe Canon. cap 4. col. 1883.

versies: and that *Infallibilitas verbi Dei ex Ecclesia testimonio pendet*, The infallibilitie of the word of God depends vpon the Church: and that we must heare

the Church. Are you of Gretzers mind, who f saith, f Idem lib. citat. cap. 6. col. 1905. et defens. Bellar. lib. 3. cap. 10. col. 1450.

that in these particulars, *Per Ecclesiam intelligimus Romanum Pontificem*, By the Church we meane the Pope: If so, much good doe you with your Church, I had rather be of a poore Chappelrie, then one of your Church.

95 It is said, that all your Priests take this oath:

g *Ego N. sacram Scripturam iuxta eum sensum quem tenuit & tenet sancta mater Ecclesia, cuius est iudicare de vero sensu & interpretatione sacrarum Scripturarum admitto; nec eam unquam nisi iuxta unanimum consensum Patrum accipiam & interpretabor*: that is, I such g Bulla Pij 4. sup forma protest. fid. constit. 30 in summa constit. sumam. Pont. a Greg. 9. vsque ad Sixtum 5.

ken it, and take it in: neither will I ever take it in other sense then such as the Fathers giue thereof with one consent. Now if you do so, I would know how you can cleare your selues from periurie, seeing it is plaine, you sometimes take and expound Scriptures in that sense, which never Father gaue of them. As for example, Mica. 7. v. 8, 9. which h you alledge for *Purgatorie*: for no Father did ever so expound it. Sometimes you take and expound them in that sense which is contrary to some Fathers; as when i you expound the words in 24. of Prov. v. 16. of falling into sin: for, *Non de iniquitatibus, sed de tribulationibus loquitur*: The text speakes not of falling into sinne, but of falling into aduersitie, saith *Austin de Civitate Dei, lib. 11. cap. 31*. Sometimes you take and expound them in that sense which is contrary to all the Fathers, which we find to haue interpreted them; as when k you take Christs words, Ioh. 10. 16. which he spake of one *Shepherd*, to be meant of your *Pope*, and not of *Christ* himselfe: for the l Fathers say, that by one *Shepherd*, Christ meant himselfe.

96 I am told, m you commend the Collier, who being asked by a Diuell, as he lay on his death-bed, or by a Cardinall, as he was trauailing on the way, how he beleeeved; returned answer, As the Church beleeeved. And being asked, how the Church beleeeved, replied, As hee beleeeved: Vouchsafing no other answere, but, I beleeeue as the Church beleeeues, and the Church beleeeues as I beleeeue. Now if this be true, is it not true also, that *Laico-papismus nihil aliud est quam merus idiotismus*, The Divinity of Lay-papists

h Bellar. lib. 1. de
Purg. cap. 3.

i Idem lib. 1. de
Purg. cap. 7.

k Ioh. de Paris.
tract. de potest.
Regia & Papali.
cap. 3. Stapleton.
Antidos. in H.
varg. Ioh. cap. 10

l Vide Rainold.
Apolog. Thesium
nu. 24.

m Symonch. in-
stit. Cathol. c. 23.
ist. de Eccles. nu.
5. Apolog. Staph.
alver. Illyr. fol.
82, 83.

Pigh. Hierarch.
Ecc. lib. 1. cap. 5
Hof. lib 3. de au-
thorit. sac. Script.

Lay-papists is nothing else but foolerie? Certainly
Lactantius laughed at them as fooles, who being
 asked a reason of that which they beleaved, could
 giue none, but rested in their forefathers iudge-
 ments, *quod illi sapientes fuerint, illi probauerint, illi*
sciverint, quod esset optimum: because (forsooth) they
 were very wise, they approoved of that which they
 held, they knew what was best to be holden: con-
 cluding, that such did *seipsos sensibus spoliare, & ratio-*
ne abdicare, shew themselves idiots.

*n lib. 5. cap. 20.
 ad maiorum iu-
 dicia confugiunt
 etc.*

97 It is written by the *a* Secular Priests, that
 when *Sixtus 5.* conuenting the Generall of the Ie-
 suites before him, demanded why he and his Order
 called themselves Iesuites: and receiving answer,
 that they did not call themselves so, but *Clerkes only,*
of the Societie of Iesus: and that the *Pope* replying, said;
But why should you appropriate vnto your selues to bee of
the Societie of Iesus, more then other Christians are, of
whom in generall the p^e Apostle saith, Vocati sumus in
societatem Filij eius, We are called into the societie
 of Iesus? The Iesuites Generall made hereto no re-
 plication. Now my desire is, you would supply
 what was wanting in the Generall of the Iesuites:
 for me thinkes the Popes answer doth convince the
 Iesuites to bee as faultie in taking vpon them in spe-
 ciall to be of the society of Iesus, as if they had taken
 vpon them to be named Iesuites of Iesus. Which was
 held altogether vnlawfull in former, as well as in
 these later times. For, *nunc dicimur Christiani à Chri-*
sto, & in Paradiso appellabimur Iesuani à Iesu: We are
 here on earth called Christians of Christ, whereas
 in heauen we shall be called Iesuites of Iesus, q^d saith

*o Watson in his
 Quodlib. p. 100
 and Sparing
 discourse.*

p 1 Cor. 1, 2.

*q^d In Mariati
 part. 7. ser. 5. de
 parturit. Maria,
 part. 4. fol. 25.*

38 *workt and more work for a Masse-priest!*

Bernardinus de Bussi. And, *Ratio quare dicimur Christi-
ani à Christo, & non à Iesu Iesuani, est, quia rem signa-
tam hoc nomine Christus, scilicet unctionem, nobis com-
municavit, sed rem signatam nomine Iesu, non commu-
nicavit nobis. Interpretatur enim Salvator, cuius effectus
viz. salvare, ipsi soli convenit. Ipse enim ut dicitur in E-
vangelio, Salvum faciet populum suum, &c, ac si diceret,
ipse (solus & non alius: The reason why (here) we are
called Christians of Christ, and not Iesuites of Ie-
sus, is this, saith *Lindwood*: Christ hath communi-
cated to vs what is signified by his name Christ, viz.
vnction, but hee hath not communicated vnto vs
what is signified by his name Iesus: for Iesus signi-
fieth a Saviour; and it is his propertie to saue, and
no mans else, as the Scripture witnesseth.*

*Constit. Provin-
t. i. tit. de con-
suetudine. Huius
autem.*

*Arnauld in his
Pleadings a-
gainst the Iesu-
ites, & Azor. in-
stit. moral. part.
1. lib. 12. cap. 21.
t See Sedulius
comment. in vitam
S. Francis. cap. 7.
tit. 8.
u Azor. lib. cit.
cap. 5.*

98 It is written, that the whole Order of your
Humble Friers were put downe in an instant by *Pius*
5. Anno 1570. for that some of them would haue
murthered Cardinall *Borromaeus*.^t And all the *Frier*
Minorites were banished out of *Apulia* by *Fredericke*
2. for that they perswaded the people to put in exe-
cution the Popes commandement.^u And the whole
Order of the *Templaries*, for suspition of impietie,
were spoiled of all they had by *Clemens* 5. approoue-
ment. Now I would know, if you and your fellowes
had bin so served for your *Powder-plot*, what reason
you could haue rendered against such proceeding
with you; seeing it is an old said saw, *Pares culpa, pares*
pæna, They who sin alike, ought to be punished alike.

99 Our noble King reports, that his Mother sent
word to the Arch-bishop who did baptize him, to
forbeare to vse spittle in his baptism: For she would
not haue a pockie *Priest* to spit in her childs mouth.

*Premunition to
all Christian
Monarchs. P. 33*

Your

Your Cardinall Bellarm. answers, *Non est credibile eam ceremoniam à Catholica Regina fuisse prohibitam*. It is not credible that the Queene his Maiesties Mother required him to forbear that ceremonie. And his onely reason is this, *Non est verum ea ceremonia salivam Presbyteri in os infantuli inspuere*. It is not true that the Priests spittle vsed in baptisme, is put into the childs mouth. Yet wee reade in Guido de monte Rocherij, who lived 250 yeares ago, that *Sacerdos mittit digitum in aures eius [baptizandi] & ponit de saliva in ore eius: & signat quod baptizandus debet habere aures apertas ad audiendum verba Dei & documenta fidei: posuit salivam in ore signat, quod debet esse promptus ad respondendum & loquendum de fide, quia loquutio fit mediante saliva*. The Priest puts his finger into the eares of him who comes to bee baptized, and spittle into his mouth: the putting of his finger into the eares, signifies that the partie to be baptized should haue his eares alwayes open to heare the word of God; and the putting in of spittle into his mouth, signifies, that he should speake roundly and readily of faith, because spittle helpes speech. Now good Sir Priest tell mee, how your Cardinall can be cleanly excused for calling in question the truth of so great a Kings report, so well grounded, not onely on the certaintie of the fact, but also on the authoritie of their good Master of Ceremonies for the thing done.

Apolo. pro Resp. sua ad lib. Iacobi magnæ Britanniæ Regis, cap. 7.

Possessio Appar. sacer. verbo

Guido.

Manipulus Curatorum cap. 8. de annexis baptismi. Impress. Iovannij Anno 1485.

Againe, our noble King writes, That the title of Cardinall, Priests and Deacons, is restrained onely to the Parish Priests and Deacons of Rome. And your Cardinall Bellarmine answers, *Non est verum, nomen Cardinalis*

Premotion, &c supra citata pag. 111.

Apolo. supra citata, cap. 4.

38 *worke and more worke for a Masse-priest.*

*De maiestate Ec-
cles. militantis,
lib. 1. part. 1. c. 5.
Impress Venet.
Anno 1602.*

dinalis ademptum alijs & solis Romanis reservatum:
nam usque ad hanc diem Ecclesia Compostellana habet
suos Cardinales: That is not true which our King
writes, for the Church at Compostella hath her
Cardinalls to this day. Yet we reade in *Mosconius*
Vicar generall to the Archbishop of Bononia, that
Pius 5. in suo diplomate, Anno 1568, penitus hoc nomen
in omnibus alijs Ecclesijs praterquam in Romana ex-
tinxit, & solummodo Cardinalis nomen competere vo-
luit Cardinalibus S.R.P. à Papa creatis: Pius 5. by his
Bull bearing date 1568. cried downe the name Car-
dinall in all other Churches but in Rome; decree-
ing that such onely as are created by the Pope Car-
dinalls of the Church of Rome, shall be called Car-
dinalls. And doth not this argue your Cardinall
an audacious Prelate, who seekes to outface at once
two of his betters, a learned King in his owne book,
and a late Pope in his owne Bull?

Prefat. in cont. 7.

IOI Cardinall *Bellarmino* affirmes, *Nefas apud eos*
[Protestantes] quenquam creari Episcopum nisi unius
saltem uxoris virum: The Protestants hold it an
hainous offence to make any man a Bishop, who is
not at least the husband of one wife. Yea, hee af-
firmes, that *Nulli apud eos [Protestantes] continent:*
No man (neither of the Clergie, nor of the Laitie)
among Protestants liues continently, that is, accor-
ding to his meaning, vnmarried. Yet to omit the sin-
gle life of many Laiks, it is well knowne that the
more part of our Bishops since the reformed times,
were and are vnmarried men. Deserues not your
Cardinall, for these Cardinall lies, to bee rewarded
with a whetstone?

*Lib. 2. de Mo-
nach. cap 9.*

As Grindall,
Whitgift, Ban-
croft, and now
B. Abbot, all
Archbishops
with aboue 20.
other Bishops
vnmarried,

102 You^a tell vs, That if the Priests of *Moses* ^{a See Bell. lib. 1. de Clericis c. 19.} law abstained from their wiues in their severall turnes, wherein they served at the Altar: (which you take as granted) much rather ought the Priests of the New Law, who are to serue at the Altar euery day, abstaine alwayes from wiues. But seeing the high Priest, who (doubtlesse) abstained not from his wife alwayes,^b served at the Altar daily; I would ^{b Exod. 30. 7, 8} know how you can proue it to mee plainly, That the Priests of *Moses* Law in their severall turnes wherein they served at the Altar, abstained from their wiues. And if <sup>c Lib. 1. ad ver. lo-
vinian.
d Ibid.</sup> *Ierom* be your best prooffe; then, seeing ^d he saith, That the Priests of *Moses* Law abstained from wine and strong drinke, as well as from their wiues; I would know, why your Priests should not abstaine alwayes from wine and strong drinke, as well as from wiues?

103 You^e tell vs, That every man hath the gift of ^{e Bell. lib. 1. de Cler. c. 21.} Continency, who will. But seeing *S. Paul* witnesseth, ^{f 1 Cor. 12. 11.} *f* That God distributeth to every man severally as he will (proper gifts) and ^{g 1 Cor. 7. 7.} *g* accounts the gift of continency for a proper gift: and that our Saviour *Matth. 19. 11, 12.* speaking of Continency, affirmes, that all men are not capable of it: I would know how you can accord your doctrine with the Apostles, and with our Saviours. If you tell me, ^{h Conc. Trid Sess. 24. Can. 9.} *h* That *Deus id recte petentibus non deneget*: God will not deny the gift therof to them who aske it of him aright: I desire to know why *S. Paul*, who (considering the times) was so desirous that men should liue vnmarried, did not rather perswade them vwho could not containe, *recte petere*, to pray aright for the gift of it,

N then

11 Cor. 7. 9.

then i to marry: and vvhether you thinke that e-
very man may obtaine the other proper gifts,
such as that of prophesie, and of speaking strange
languages, and of healing: if he will, and doe recte
Petere.

104 You all affirme, *That all the Apostles were con-
tinent from their wiues, after they followed Christ;* and
wee denie it. Now thus I argue for vs, and against
you: Saint *Peter* begat of his wife, after he followed
Christ, a daughter called *Petronilla*. *Ergo* all the A-
postles were not continent from their wiues, after
they followed Christ. The Antecedent of which

Alfonfus Ville-
gas in the life
of *Petronilla*,
May 3 1. transla-
ted out of Spa-
nish into En-
glish, and print-
ed 1610.

Argument, is proved thus: Saint *Peter* had a daugh-
ter called *Petronilla*, borne in lawfull matrimonie,
who was so faire and beautifull, that Count *Flaccus*
a man of great account in Rome, and of an high li-
nage, doted on her, *Anno Christi* 98. which was a-
bout 68 yeares after *Peter* began to follow Christ.
For he began to follow Christ *An. 30. Ergo S. Peter*
had a daughter called *Petronilla*, begotten by him
of his wife after hee followed Christ. The conse-
quence of which argument is proved thus: *Petro-
nilla* in the 98 yeare of Christ, could not be so faire
and beautifull, that a man of honour and worth
could dote on her, vnlesse she was begotten by her
father of his wife after his Apostleship. For in that
yeare, *viz. 98.* if she had been begotten by her father
before his Apostleship, she had beene 68. yeares old,
past fairenesse, past beautie. *Ergo* Saint *Peter* had
a daughter called *Petronilla*, begotten of his wife
after he followed Christ. Answer Priest, and denie
not the Legends of thy Church, and I will burne
all my bookes but my Bible.

105 You all affirme, That if the studious Reader ^{Rhem. Annot. in} peruse all antiquitie, hee shall finde all notable Bishops ^{Tit. 1. 6.} and Priests of Gods Church to haue beene single, or continent from their wiues, if they were married before they came to the Clergie. And we denie it. Now thus I argue for vs, and against you, in this. If by antiquitie it appeare, that some notable Bishop had two sons by his wife; to the elder of which hee spake thus a little before his death:

Ὅτι πᾶσι τοῖς ἐκ μετέτρηκας βίον,

ὅσος διήλθε φύσιων ἐμοὶ χρόνος;

*Non dum tot anni sunt tui, quot iam in sacris
Mibi sunt peracti victimis, &c.*

*Nazianz. carm.
de vita sua. Edit.
Paris. an. 1611.*

The yeares of thine age are not so many as the yeares of my Priesthood, &c. Then the studious Reader perusing antiquitie, may finde, that all notable Bishops lived not continent from their wiues, whom they had married before they came to the Clergie. For how could a notable Bishop haue the elder of his two sonnes by his wife, of fewer yeares then he had bin in priesthood, vnlesse he begat him and his younger brother after hee was in the Clergie? But the Antecedent is true. Ergo the consequent. That the Antecedent is true, is proved by this, That in antiquitie we finde *Gregory Nazianzen* and *Casarius* were brethren, sonnes of one *Gregorie*, a notable Bishop, by his wife *Nonna*; and that *Gregory Nazianzen* was the elder, to whom his father *Gregory* said as is abouesaid.

106 You all affirm, It was never lawfull in Gods ^{Rhem. Annot. in} Church to marry after holy Orders: and that there <sup>Math. 8. 14. &
1 Tim. 3. 2. &
1 Pet. 1. 6.</sup>

is not one Authentically example thereof in the world. And we deny it. Now thus I argue for vs, and against you, in this: If it were the custome of the Greeke Church in old time to suffer their Priests, and Deacons, and Subdeacons to marry, then once it was lawfull in Gods Church to marry after holy Orders: and (doubtlesse) once there were many Authentically examples thereof in the world. But it was the custome of the Greeke Church in old time, to suffer their Priests, and Deacons, and Subdeacons to marry. Wherefore it was once lawfull in Gods Church to marry after holy Orders, &c.

b De Iustitia et
iure l. 7. Quæst.
6. Art. 2. p. 728.

c Dist. 31. c. Ali-
ter.

That it was the custome of the Greeke Church in old time, to suffer their Deacons and Subdeacons to marrie, it is so apparant by the 10 Canon of the Councell kept at *Ancyra*, that your b. *Soto* confesseth, *Negari non posse*, it cannot be denied. That it was the custome of the Greeke Church in old time to marrie, it is so apparant by c these words of one of your Popes called *Steuens*.

Aliter se orientalium traditio habet Ecclesiarum: aliter huius Sanctæ Romanæ Ecclesiæ: Nam earum Sacerdotes, Diaconi, et Subdiaconi in matrimonio copulantur: istius autem Ecclesiæ nullus Sacerdotum licentiam habet coniugium sortiendi: The tradition of the Greeke Church is different from the tradition of the Rom. Church: for, their Priests and Deacons, and Subdeacons may marry: whereas no priest in the Romish Church is permitted to marry. That d *Caetan* one of your Cardinalls, and *denter ait*, *quòd etiam post susceptos ordines quondam sacerdotibus licuit matrimonio copulari:* confidently affirmes, That in old time e.

d 1, 2. q. primi
Quodlibeti teste
Suo loco citato.

even

ven priests might marry after their Ordination Yet if you, Sir Priest, know better then *Soto*, and *Gaietan*, to elude their proofes; speake out that the world may take notice of your wit. But take heed of the e Glosses answer, though it be approoved by Car- ^{e in Dist. 31. c.} dinall ^{Alizer.} *Hofius*: expound not *In matrimonio copulan-* ^{t Confess. Petri-} *tur, i. copula utuntur*: as though *Stephen* had meant ^{hovic cap. 56.} no more then that the Clergie in *Gracia* had lived after their Ordination with their wiues whom they had married before their Ordination: for, which is observed by one of your g Grande Iesuites: *Illag* ^{g Greg. de Valen-} *interpretatio Glossa non satis videtur Textui consenta-* ^{ria. lib. de Celi-} ^{bain, cap. 4.} *nea: nam ut patet ex Antithesi, quam ibi facit Stepha-* *nus, pro eodem ille accepit Matrimonio copulari, et sortiri coniugium. At sortiri coniugium, inire matrimonium est. Ergo et matrimonio copulari.* That exposition seemes not sutable to the text: for by the oppositi- on in *Stephens* speech it is evident *Stephen* meant the selfe same thing by, *in matrimonio copulari*: & by, *sortiri coniugiū*. But by, *sortiri coniugiū*, he meant to marry. Whertore by, *In matrimonio copulari*, he meant, to marry. Besides, the Glosses exposition gives a dead- ly blow to your former assertion: viz. That all no- table Bishops and Priests lived continent from their wiues whom they had married before they came to the Clergie; for if *in matrimonio copulari*, signifie *copu- lato utuntur*; they lived not continēt from their wiues

107 You haue set vs out at diuers times, diuers * *Indices* of forbidden bookes, of which I haue seene ^{* Indices lib. pro-} three. One made by the Inquisitors of *Rome*, and ^{hibitorum.} printed *Anno 1559.* by the commaundement of *Paul 4.* Another, made by the Deputies of the

94 *workes and more worke for a Masse-priest.*

Councell of Trent, and printed Anno 1564. by the commandement of Pius 4. A third, enlarged by Sixtus quintus, and reviewed and printed An. 1594. by the commandement of Clemens the 8. In the first of these Editions, I found forbidden, a *Abdias de vitis 12. Apost.* b *Itinerarium Petri per Clementem.* c *Opus imperfectum in Mattheum.* d *Nicolas Cabasila.* e *Almaricus,* f *Gulielmus de sancto Amore,* g *Iacobus Alman contra Thomam de Vio,* by whom is meant Cardinall Caietan; and h *Ioh. Casa poemata.* But I cannot finde any of them either in the second or third Editions. Againe, in the first Edition of these *Indices*, I found *Desiderius* i *Erasmus Roterodamus* placed in the ranke of writers, *quorum libri & scripta omnia prohibentur*, whose bookes and writings (of what argument soever, Religion or humanitie) are absolutely forbidden. And I found in the same ranke forbidden, k *Nilus Thessalonicensis,* l *Nicolaus Clemangis,* m *Beatus Rhenanus,* and n *Vearicus Zasius.* Yet in the two latter Editions of the *Indices*, I found all these removed out of the first ranke into the second, which are not so severely censured as those in the first. And in the last of Clemens 8. I found a o *Catechisme of Charanza* Archbishop of Toledo forbidden, which was p approved by the Deputies of the Councell of Trent, vpon perusall and relation made, that nothing worthy of censure was found in it. Now I desire to know the reason of all this shuffling; why *Abdias*, *Itinerarium Petri*, *Opus imperfectum*, *Cabasila*, *Almaricus*, *Gulielmus de S. Amore*, *Alman* against *Caietan*, and *Casa poemata*, which were forbidden in the first Edition, are left out in the

a *Litera L.*

b *Ibid.*

c *Lit. O.*

d *Lit. N.*

e *Lit. A.*

f *Lit. G.*

g *Lit. I.*

h *Ibid.*

i *Lit. D.*

k *Litera N.*

l *Ibid.*

m *Lit. B.*

n *Lit. V.*

o *Lit. B. Append.*

p History of
the Conncel of
Trent, l. 8. pag.
250.

the later Editions; seeing the leaving of them out argues allowance of them. And, vpon what consideration all *Erasmus* workes were forbidden, seeing q some of them were approoved by the Bull of *Leo* 10? And why *Nilus*, *Clemingis*, *Rhenanus*, *Zazius*, and *Erasmus*, were removed out of a worse ranke into a better; seeing that argues great diversitie of iudgement in *Popes*? And by what authoritie *Charanzæes* Catechisme is forbidden, which was approoved by the Councell of *Trent*? I hope your later *Popes* will not disanull what the Councell of *Trent* established: and I hope they dare not iustifie the books cried downe by *Paulus quartus*, especially *Iohannis Casæ poemata*, which were written in commendation of the sinne of *Sodomie*, though the writer was Archbishop of *Beneventum*, and the *Popes* Legat throughout the whole estate of *Venice*; nor yet *Abdias*, whose liues of the Apostles, *fabulis similiore sunt, quam vera narrationi*, are more like to tales of *Robin Hood*, then to truth, in *Bellarmine's* opinion.

107 As you haue set vs out diuers *Indices* of forbidden bookes; so you haue set vs out diuers * *Indices* of books which stand in need of purgations, & must be purged before they can be vsed: of which I haue scene foure: the *Belgicke*, published by u *Iunius*: the *Spanish*, by x *Quiroga*: the *Neopolitan*, by y *Gregory Capucinus*: the *Romane*, by z *Fr. Ioan. Maria*, Master of the *Popes* Pallaces. In one or two of these purgatory *Indices*, order is taken that these and such like propositions shall bee razed out of the *Indices* and margents of *S. Austin*, *S. Ieroms*, *S. Hilarie*, *S. Chryso- stome*, and *Epiphanius*, viz. a *Eucharistiam non esse sacrificium* &c.

q *Versio novi Testam.*
r *Præfix. versioni novi Test. per Erasm.*
s *Ioh. Casæ Arch. Benevent. in tota venetorum dissi- one Pauli Papæ Legatus, &c.*
t *Vergerius annot. in Indicem Rom. impress. 1599.*
u *De script. Ec- clesiasticis, verbo Abdias Babilo- nius.*
* *Indices librorum expurgandorum. u Anno 1586.*
after the origi- nall thereof printed by Plantin, anno 1571.
x *Anno 1584. at Mudil. in Spaine.*
y *Anno 1588. at Venice.*
z *Anno 1607. at Rome.*
a *Ex quibusdam Indiis Frobe- nianis in opera Arg. delendæ sunt subiectæ propositiones Quiroga. lib. ci. tat fol. 6. Index Belgicus fol. 8.*

sacrificium, sed sacrificij memoriam: The Eucharist is not a sacrifice, but a commemoration of a sacrifice. *fides sola iustificat*: Faith onely iustifies. *Imaginum usus prohibitus*: The vse of Images is forbidden. *Machabaeorum liber Apocryphus*: The booke of Machabees is Apocryphal. *Matrimonium omnibus concessum qui continere non volunt*: Mariage is free for all who will not liue vnmariied. *Peccata venialia damnant*: Veniall sinnes are damnable. *Sanctorum invocationem praeuenit Iohannes*: Saint Iohn prevented invocation of Saints. *b Adorare statuas vel imagines cultores Dei non debent*: Religious persons should not adore statues or images. *Fides sola iustificat*: Faith onely iustifies. *Opera non iustificant*: Workes doe not iustifie. *Opera si iustificant, Christus gratis mortuus est*: If workes iustifie, Christ dyed causelesly. *Apostoli omnes aequales*: All the Apostles were equals. *Opera omnia commixta sunt aliquo errore*: Our best actions haue some want. *Oratio pro viuis valet, non pro mortuis*: Prayer profits liuing men, not dead men. *c Alienis meritis & operibus nemo iuuatur*: No man is better for other mens merits and works. *Meritum hominis nullum*: Man hath no merits. *Non ex meritis salus*: Salvation comes not by merits. *d Apostolorum doctrina facilis, Scripturae divinae omnibus uolentibus peruia & faciles*: The holy Scriptures are plaine and easie for every man. *Confitenda Deo peccata, non homini*: Confession is to be made to God, and not to man. *A Deo solo omnia petenda*: We must pray for all things to God onely. *Ecclesia non super hominem, sed super fidem aedificata*: The Church is built not on Peter, but on Peters faith. *Fide sola iusti-*

b Ex Indicibus
in opera Hieron.
delenda subiectae
propositiones
Quiroga. fol.
106.

c In Indice Hila-
rii deleantur se-
quentia: Quiro-
ga, fol. 110.
d Ex Indice in
Chrysostomum
delenda subiectae
propositiones, i-
dem, fol. 138.

iustificari: Faith onely iustifies. *Coram Imaginibus procumbere quanta stupiditas*: It is a great foolerie to kneele before Images. *Iustus nec in operibus confidat, quantumcunque bonis*: Let not a good man trust in his goodnesse, be he never so good. *Mandatis Dei addere, diaboli est consuetudo*: It is the diuels practise to adde vnto Gods commandements. *Martyres colere pseudo-Christianos*: False Christians worshippe Martyrs. *Prophetas omnes uxores habuisse*: All the Prophets had wiues. *Punire pios post mortem impossibile*: It is impossible that godly men after their death should goe to Purgatorie. *Sacerdotes etiam Principibus iure diuino subditi*: Bishops are subiect to Princes by Gods law. *Sine Scriptura diuina nihil asserendum*: Nothing is to be taught without warrant of holy Scripture. *Scripturarum lectio omnibus necessaria*: It is necessarie all men should reade the Scripture. *Scripturas legere, omnibus, etiam mundanis, preceptum*: Every man, even lay-men are bound by commandement to reade the Scriptures. *c Creaturam non adorari*: Creatures are not to bee worshipped. *Mortuis uiuorum preces non prodesse*: The prayers of the living doe not helpe the dead. *Imagines damnatae*: Images are condemned. *Sancti non adorandi*: Saints are not to be adored. Yea, in these *Indices*, order is taken, that these and such like propositions shall be razed out of the *Indices* and margents of certaine Bibles: *viz.* 1 *Sacerdos non radat barbam*: Let not a priest shauē his beard. 2 *Sacerdos virginem ducat uxorem*: Let a priest marry a virgin. 3 *Præcepta Dei custodiendi*: Gods precepts are to bee kept. 4 *Sculptilis prohibet fieri*: Hee forbids the making

c Ex annotat. in
Epiphani. delian-
tur sequentia.

Quiroga fol. 66.
f See Quiroga,
fol. 7. et Ind. im-
press. Rom. 1607.
fol. 47 but espe-
cially Caputinus
fol. 167.

1 Levit. 21. 5.
21. 13

3. 25. 18.

4 Exod. 20. 4.

98 *worke and more worke for a Masse-priest.*

- 5 Deut 4.2. king of graven things. 5 *Verbo Dei nihil addendum aut detrahendum*: Nothing is to be added or detracted from Gods word. 6 *Idololatria fugienda*: Idolatry is to be avoyded. 7 *Illi soli seruiendum*: Him only shalt thou serue. 8 *Faciendum quod Deus precipit, non quod nobis rectum videtur*: We must doe what God commands vs, and not what seems good in our owne eyes. 9 *Salus et spes nostra Deus*: God is our salvation and our hope. 10 *In Deo spes ponenda*: Our trust is to be reposed in God. 11 *Adorandus Deus*: God is to be worshipped. 12 *Optat doceri a Deo*: He wisheth that he might be taught of God. 13 Rom. 3.4. 13 *Omnis homo mendax*: Every man is a lyer. 14 14 1 Cor. 1.30 *Christus iusticia nostra*: Christ is our righteousness. 15 Exod 15.2. 15 *Deus fortitudo nostra*: God is our strength. 16 Omnes peccatores: All men are sinners. 17 *Non in manufactis templis habitat Deus*: God dwelleth not in temples made with hands. 18 *Maledicti confidentes in homine*: Cursed are they who put their trust in men. 19 Habak. 2. 19 *Iustus ex fide vivit*: The iust man liues by faith. 20 Mat. 23. 10. 20 *Doct̃or Ecclesie Christus*: Christ is the master of his Church. 21 *Christus dilectus audiendus*: Christ the vvelbeloued is to be heard. 22 *Mandata Dei obseruanda*: The commandements of God are to be kept. 23 *Fides saluat*: Faith saues. 24 *Laborat manibus Paulus*: Paul vvrought vvith his ovne hands. 25 1 Tim. 1.9. 25 *Lex non iusto, sed impio data est*: The law is not given to the righteous man, but to the vngodly. 26 Deut. 16. 19 26 *Respectus personarum non habendus*: There ought no respect of persons to be had. 27 *Christus pro nobis mortuus*: Christ dyed for vs. 28 *Angelus non vult adorari*: The Angell would not be adored. 29 Cre-

dens

dens Christo, non morietur in aeternum: He that belec-
veth in Christ, shall never die. 30 *Fide purificantur* 30 Act. 15. 9.
corda: Hearts are purified by faith. 31 *Gratiā Christi* 31 Eph. 2. 8.
salvamar: We are saved by the grace of Christ. 32 32 Rom. 11. 6.
Gratiā Christi salvamar, non operibus, alioquin gra-
tia non est gratia: Wee are saved by the grace of
Christ, and not by works, else grace were no grace.
33 *Hominum mandata docens, frustra Deum colit*: In 33 Mat. 15. 9.
vaine they worship God, who teach for doctrine
mens precepts. 34 *Homini bonum mulierem non tan-* 34 1 Cor. 7. 1, 2
gere; propter fornicationem tamen habeat unusquisque
uxorem suam: It is good for a man not to touch a
woman; but for avoiding of fornication, let every
man have his owne wife. 35 *In infirmitatibus inuo-* 35 2 Sam. 22. 7
cantibus Deum salus: There is a helpe for them who
pray to God in the time of trouble. 36 *Qui non la-* 36 2 The. 3. 10
borat, non manducet: He that will not labour, let him
not eate. 37 *Manducet Christianus quicquid vendi* 37 1 Cor. 10. 25
solet in macello: Let a Christian eate whatsoever
comes into the shambles to be be sold. 38 *Miseranti* 38 Rom. 9. 15.
Deo tribuenda salus: Our salvation is to be ascribed
unto Gods mercy. 39 *Operatur in nobis Deus & vel.* 39 Phil. 2. 13.
le & perficere: God works in vs both the will and
the deed. 40 *Misericordiā purgantur peccata*: By 40 Prov. 16. 6.
mercie iniquities are forgiuen. 41 *Petentes in no-* 41 Ioh. 14. 13.
mine Christi obtinemus: We obtaine what we aske
in Christs name. 42 *Purgatio peccatorum nostrorum* 42 Heb. 1. 3.
facta per Christum: The purging of our sinnes is
wrought by Christ. Though these bee in sense
and meaning in the currant of the text it selfe, and
most of them formally, even in so many words, (as
appeareth by the marginall quotations) yet by

commandement of your Church, they are to bee blotted out of the *Indices* and Margents of such Bibles as you allow men to keepe. Now I desire to know, what greater harme these propositions set downe in the Margent and *Indices* of your Bibles are like to worke, then the same which are read in the currant of the Text? And why, if you feare any danger by them, you purge not the Text from them, as well as the Margent and the *Indices*? And I desire to bee satisfied in like manner, what greater mischief might happen by suffering the propositions found in the *Indices* and Margents of the Fathers, then by the matter in the currant of the Text, whercunto they haue reference? And why, if any mischief be feared, the Text of the Fathers is not purged, as well as the Margents and *Indices*?

108 There was printed at *Bononia* in *Italy*, Anno 1590. a booke intituled, *Liber conformitatum vite Beati Seraphici patris Francisci*, written by one *Bartholomew Pisanus*, and published by one *Ieremy Bucchius*, of which booke it is affirmed in the Title page, that it is *liber aureus*, a golden booke. In this golden booke so lately set out, I reade, that a *Christus ipsum Patrem Franciscum sibi per omnia similem reddidit et conformem*: Christ made Frier Francis like and conformable to himselfe in all respects: and that *In monte Alverna Franciscus cum Deo & Domino Iesu Christo unius spiritus efficitur*: In the mount of Alverna, Frier Francis was made one spirit with God the Father and his Sonne Christ Iesus. And, that Frier Francis said the words of Christ, *Quod uni ex minoribus meis fecistis, mihi fecistis*: That which you

a *Copia Literarum*
Pisano gratiali
Capitulo directi
ad initium lib.
Conformitat.

b *Lib. 3. confor-*
mitat. 31. fol.
303. col. 3. &
fol. 306. col. 4.

c *Math. 25. 40.*

you haue done to one of these my little ones, you
 haue done vnto me; were spoken by Christ, 1 li-
 terally, and 2 particularly of his Frier Minorites. And
 that e *B. Franciscus titulatus fuit titulo Iesus Nazare-*
nus Rex Iudaorum: Frier Francis had the tittle of Je-
 sus of Nazareth king of the Iewes given him. And
 that f *Nemo fuit minister & seruus Christi ut Fran-*
ciscus, & ipsius perfectus imitator: Christ had neuer
 such a lervant as Frier Francis; there was never any
 man who imitated Christ in so perfect manner as
 Frier Francis. g *Similis B. Francisco & suo Ordini non*
est inventus, qui seruauit ad literam legem Excelsi:
 There was never such a person heard of as S. Francis
 and his order, who kept Gods law literally. h *B. Fran-*
ciscus totum Evangelium ad literam obseruauit: Saint
 Francis kept the Gospell literally. *Nec apicem vel uni-*
cum transgreditur, nec iota: He brake not a tittle of
 it, nor a iote. These fooleries and blasphemies are
 in that booke, and no dele set vpon them. Yea
 though it was wont to be held an heresie to say,
 i *Quod B. Franciscus est ille Angelus, de quo dicitur in*
Apocalypsi, Vidi alterum Angelum habentem signum
Dei viui: That S. Francis was that Angell, of whom
 it is written in the Revelation, *I saw another Angell*
which had the seale of the liuing God: yet so much is
 written in this booke in these words, k *Quod pro-*
phetia Apoc. 7. fuerit ad literam de B. Francisco, diui-
nus Domino Bonauentura Cardinali fuit ostensum;
 and no dele set vpon them. Though it was wont to
 be held an heresie, at least an error, to say, l *Quod B.*
Franciscus semel in anno descendit ad Purgatorium, &
extraxit inde animas illorum qui in hac vita fuerunt de

1 ad literam.
2 specialiter.

e lib. 3. confor-
mitat. 31. fol.
300. col. 2.

f lib. 1. fruct. 1.
fol. 13. col. 2.

g lib. 1 fruct. 9.
fol. 112. col. 4.

h lib. 2. confor-
mit. 17 fol. 228.
col. 1. et confor-
mit. 25. fol. 272.
col. 2.

i Director. Inqui-
sit. part. 2. q. 8.
teste Capuccino
in Enchirid. Ec-
cles. fol. 236.

k lib. 3. confor-
mit. 31 fol. 300.
col. 4 et fol. 301.
col. 1.

l Capuccinus lib.
citato.

Ordine suo, seu de Ordinibus per eum institutis, & ducit ad paradisum: That S. Francis went once a yeare downe to Purgatorie, and brought thence all the soules of them which in this world were of his Order, or any other Order instituted by him, and carried them to heaven with him: yet so much is written in this booke, in these words, wherein Christ

m lib. 3 conform.
31 fol 306. col. 2

is brought in speaking to Frier Francis thus; *Sicut ego in die obitus mei ad Limbum accessi, & meritis ac virtute stigmatum passionis meae, omnes animas quas inveni extraxi, sic volo quod & tu, ut sis mihi conformis in morte, sicut es in vita, in die Natalitij tui vadas quolibet anno ad Purgatorium, & omnes animas trium Ordinum, scilicet, Minorum, sororum S. Clarae, & Continentium, Ordinis quos ibidem inveneris, in virtute & efficacia tuorum stigmatumervas, & ad gloriam Paradisi perducas;* and no dele set vpon them. That

capuo. lib. cit.

it was wont to be held an heresie to say, *Quod nullus potest damnari qui deferat habitum B. Francisci:* No man could be damned who wore the habit of Saint Francis: yet it is written in this booke, that Christ

o lib 1. fruct. 9.
fol. 130. col. 4.

revealed it to Frier Francis, *Quod nullus qui moreretur in habitu eius esset damnatus;* & no dele is set vpon

p capuo. lib. cit.

it. Though it was wont to be held an error, *Quod Ordo B. Francisci in perpetuum durabit;* Though Saint Francis Order shoul'd continue till doomes day: yet that is in this booke, and no dele set vpon it.

q Agnoscentie Sc.
dulio lib. 2. Apo-

log. pro S. Franc.
cap. 10. pa. 114.

1 Caesarus dial. 7

de S. Maria, cap. 33. Discip. de mi-

rac. B. Virg.
Exempl. 27.

In other of your bookes we reade, that the virgine Mary promised a yong man marriage, saying, *Ego ero uxor tua, accede ad me & da mihi osculum;* & coe-de S. Maria, cap. 33. *git eum:* I will be thy wife, come and kisse me; and shee compelled him to kisse her. And afterwards, when

when the youth was ready to take horse, shee held his stirrup, and bad him get vp. Wee reade, that she came to another youth, who serued her very deuoutly, *collumq; brachij suis stringens dedit illi osculum*, and halssing him about the necke kissed him. Wee reade, that shee in an Oratory supplid personally the place of one *Betris* an arrant whore, by the space of fifteene yeares together, whilest *Betris* the whore ranne vp and dovvne after a vvholemaster Priest, so that no bodie knew in all that time that *Betris* vvas missing. Wee reade, that to saue the credit of an Abbess who vvas vvith child, she came vnto her vvith two Angels attending her, commanding the Angels to play the Midvvines; & to carry the child in her name to a certaine Heremite, vvilling him to keepe it for her till it vvas seven yeares old. Wee reade, that she came to the Cell of one *Alanus*, and vvas so familiar vvith him, that shee not onely espoused him to her husband, but also kissed him, and opened to him her pappes, and povvred great plentie of her ovvne milke into his mouth. Wee reade, that *S. Katherin* intreated Christ to take away her heart, and to giue her a new heart: & that one day Christ came and opened her side sensibly vvith his hand, and tooke out her heart, and so vvent his vvay, leaving her indeede vvithout an heart; and that shee notwithstanding being in prayer, list vp her heart to God in prayer: and that as shee vvas going homeward, Christ met her vvith a heart in his hand, vvho opening her side, and putting the heart hee had in his hand into her bodie, said these words, *Loe deare daughter, as I did the other day take away thy heart,*

(*Cesar. dial. etc.*
cap. 51. *Discip.*
lib. cit. Exem. 59

(*Cesar. dial. cit.*
cap. 25. *Discip.*
lib. cit. Exem. 25.

(*Vincent. Spec.*
hist lib. 7. cap. 86
Discip. lib. citate.
Exem. 24.

(*See Fox Acts*
and Monum. in
Edw. 4. 4d Ann.
1484 pag. 667.
Edis. 1610.

(*In the life of*
S. Catharin,
written in Ita-
lian by D. Cate-
rinius Senensis,
and translated
into English by
Iohn Fen priest
printed Anno
1609. part. 2,
cap. 16,

heart, so doe I now in stead of it gine thee my heart; and so closing vp the wound which was made in her bodie, went his way. Wee z reade, that S. *Dunstan* tooke the Divell by the nose with a paire of tongs of iron burning hote; or a with a paire of piners by the vpper lip, and held him fast. Wee b reade that S. *Dominicke* caused the Divell to hold him a candle so long, till the Divell burnt his fingers, and fell on roaring. We c reade, that the divells for feare of holy water, ranne so fast out of a sicke mans chamber, that *alter in alterum impingebat*, one of them crowded another, and trode on their fellowes heeles for halfe. Wee d reade, that S. *Brice* saw the Divell get a good knocke on his pate by the wall which was behind him, whilest for want of paper to write the Friers faults in, he laboured to stretch out a paper with his teeth, as shoos-makers doe their over-leathers: for the paper rending, the Divells head (ere the Divell was aware) flew backward, and hit vpon the wall. We e reade, that S. *Margret* caught the Divell by the haire, and cast him to the ground vnder feete, and that she set her right foote vpon his neck, and kept him there as long as shee thought good. We f reade, that S. *Iuliana* caught hold of the Divell, and bound his hands behind him, and whipt him with the chaine that was about him, and dragg'd him after her along a street, making him a laughing stocke to all the boyes in the towne, and at last cast him into a iakes. We g reade, that one S. *Niceta* served the Divell much after the like manner, tying him vp in a dunghill. And h that one S. *Lupus* shut vp the Divell so close in a basen of water, that the Divell

z Gold. Legend
in the life of
S. Dunstan.

a English Mar-
tyrolog. Sep. 7.
printed Anno
1608.

b Antonin. hist.
pari. 3. tit. 23.

cap. 4. sect. 6. seu
Canus loc. com.
lib. 11. cap. 6.

c Discip ser. 110.
de Tempore. S.

d Discip in Prom-
ptuar. Exempl.

lit. E. exem. l. 16.
and Tractat. de

heris Canon.
cap. 25.

e Petr. de Natal.
in Catal Sanct.
lib. 6. cap. 20.

f Idem lib. 3. cap.
131.

g Id. lib. 8. c. 70.

h Id. lib. 8. c. 20.
and golden Le-
gend in the life
of Lupe or Low

Divell howled and brayed, but could not get out, till S. *Lupus* let him out. And i that S. *Peter* did drive away the Devils with a great *key* he had in his hand. We k reade, that S. *Zeno* following a woman with a traine gowne, saw many divels lying and sleeping on the skirts of her gowne: and that as shee was passing over a dirtie channell, vpon holding vp of her skirts for feare of miring, the divels fell into the filthy channell; whereat other divels, who followed on foote, and S. *Zeno*, laughed heartily. We reade in your bookes l that God promised S. *Blase*, who- soever desired his helpe for the infirmitie of the throate, should be healed. And m that God promi- sed S. *Roche*, whosoever prayed in the name of Je- sus to him, should be preserved from the pestilence. And n that God promised S. *Margaret*, whatsoever woman with childe prayed to her in time of her travell, should have safe deliverance. And o that God promised S. *Leonard*, whosoever in prison de- sired his helpe, should be set at libertie. And p that God promised S. *Katherine*, whosoever called vpon her in any necessitie, he should be heard. And that hee promised as much to those who called vpon q the 10000 *Martyrs*, vpon r *Onuphrius* the Heremite, vpon s S. *Erasmus*, vpon t S. *Venerandus*, vpon u S. *Veneranda*, vpon x S. *George*, vpon y S. *Christopher*, vpon z S. *Cadoc*, vpon a S. *Martha*, vpon b *Niceta*, vpon c S. *Denis*, &c. We reade in your bookes, that d *Judas* the traitor flew his Father, and lay with his mother; and because the fiends might not drawe out his soule by his mouth, which had lately kissed Christs mouth, his belly burst, and then the fiends in her life, b. Pet. in Catal. lib. 8. cap. 70. c Portiforium ad vsum Sarum

i Discip. de mirac.
B Verg. Ex. m. 38
k Gabr. de Baroz
lete seria S. Hebd
6. And divites
possint salvari.
l Gold. Legend
in the life of S.
Blase, and Leo-
nard de V. no,
ser. 64 de S. Ca-
tharina. Sexio.
m Golden Le-
gend in the life
of S Roche.
n Leonard. de V-
tino loco citato.
Pet. de Natal.
lib. 6. cap. 120.
o Pet. de Natal.
lib. 12 cap. 111.
p Ansonin. lib. 1.
part. 1. tit. 8.
cap. 1. sect. 28.
Pet. in Catal. lib.
10. cap. 105.
q Pet. in Catal.
lib. 5. cap. 137.
r Idem lib. 5.
cap. 106.
s Engl. Festivall
printed 1521.
t Pet. in Catal.
lib. 10. cap. 16.
u Idem lib. 10.
cap. 61.
x Idem lib. 4. cap.
81.
y Hor. B. Virg.
ad vsum Sarum
fol. 77.
z Le. en l. lat. in
vita Cadoci.
a Gold. Legend
Octob. 9.

d Engl. Festiva^l
in the life of S.
Mathias.

d Gold Legend
in the life of S.
Barbara, & Pet.
in Catal. lib. 6.
cap 117.
e ibid.

Pet. in Catal.
ib. 1 cap. 25.

g Gold Legend
in his life.

h Discip. de mi-
rar. B. Virg. Ex-
empl 57.

i Gold Legend
in his life.

k English Festi-
val, de S. Thom.
Episc. Cant.

l Antonin. hist.
part. 3. tit. 24.
cap. 2. sect. 8.

2 Pisan conform.
lib. 1. fruct. 10.

Lib. 2 Confor. 13.
fol 140. col. 1.

3 Vide Canon
loc. com. lib. 28.
cap. 6.

tooke his soule, and carried it to Hell. We d reade, that this *Indas* hath certaine play dayes, in which he comes not in Hell; as namely every Ladies day, & every Saturday afternoone till Even song be done on Sunday. And e that some of the Angels which stood not in the truth, were never adiudged to Hell, but to sit as birds in a tree, and to sing Mattens and Even song, and all such service as Christian men vse to sing. We reade, f that S. *Barbara* baptized her selfe in a well of water; and that flying from her fathers furie, shee had passage made her by God through a great rocke, which opening it selfe, received her in the foreside, and let her out on the further side: and that a Shepheard who discovered this *Barbara* vnto her father who pursued to kill her, was turned into a stone, and his flocke of sheepe either into stones, or into Locusts. We reade, g that S. *Patrick* caused a stolne sheepe to bleate in his belly who had stolne and eaten it: and that hee prevailed so farre with God, that no Irish man should abide the comming of Antichrist. We reade, h that a Souldier who had no other good propertie, but that hee said one Ave Mary in the morning, & another at night, was saved by the meanes of the Virgin Mary. We reade, i that S. *Macarius* is commended for that hee repented fixe moneths for killing of a flea. k That *Thomas* of *Canterbury* is commended for wearing louzie breeches. That S. *Francis* is commended l for gathering wormes out of the way, that they should not be troden on: and 2 for calling all manner of beasts, wolues, asses, &c. his brethren: and 3 for taking lice off beggars, and putting them on himselfe. We reade,

reade,^l that *S. Henry of Denmark* is commended for ^{1 Engl. Martyrolog. Ianuar. 16.} that when litle wormes crept out of an Ulcer in his knee, he tooke and put them in againe, saying, *Goe into your inheritance where you haue bin nourished.*

And m that *Frier Ruffin* was commended for wishing that he might stinke on his deathbed, and be cast out without buriall, that the dogs might eate him. These and ten thousand such tales as these, which are partly ridiculous, partly blasphemous, many of them (in your owne opinions) false, are read in your *Martyrologies, Legends, Service books, &c.* Now that which I desire to know, is, why you haue not *Indices* to purge your *Martyrologies, your Legends, your Festiualls, your Vincentius, your Antoninus, your Casarius, your Discipulus, your Peters Catalogus Sanctorum*, and such like, from these ridiculous fooleries, and blasphemies, and fallities, as well as you haue to purge *Bibles* and other good writers, from much good matter contained in them?

110 You brag much of the *Fathers*, as though they were all as wholly on your side, as any of your later Popes: and you inuey much against vs, as contemners of the *Fathers*. You would make the world beleue, that ^{a Campanian Rat. 5} *b we despise all the Churches Docters, and ancient Fathers: that c we make no more account of the Fathers, longer then we can wrest them to serue our turne, then we doe of Bevis of Hampton or Adam Bell. That d we make indeede no more account of the holy Fathers, then we doe of the Turks Alcoran, or Esops Fables. That e it is well knowne to such as heare our Sermons, or be in place to heare vs talke boldly and familiarly together*

^b Deuly in his Instruction of Christ Relig. Chap. 8.
^c Hills Quatern of Reason Reason 10
^d Sebast Plaskias in profess. Ceshel. Rat. 7.
^e Bristow motion 14.

f Anfw. to M.
Charks preface
pag. 30.

g *Ibid.* pag. 22.

h *Ibid.* pag. 30.

i Bishop in his
2. part agunst

M. Perkins title

of Repentance,

pag. 14.

k *Medulla Patrum*

in *Athanasio cap.*

15 pag. 140.

l cap. 8. sect. 6.
in fine.

gether among our selves, wee are not afraid plainly to
confesse, that the Fathers were all Papists. That though
the ancient Fathers referred all their controversies to
the triall of old Doctours who lived before the contro-
versies began, and that you are willing to doe the
same; yett wee doe flie the meanes of triall. I wee in no
one point will bee tried by the iudgement and consent of
antiquitie. But marke (Sir Priest) what I say; I am
of *Scultetus* mind, That that great light of Cam-
bridge D. *Whitakers* spake nothing but the truth,
when in his answer to *Campian* hee avouched, *Patres*
in maximis iudicijs toti sunt nostri, in levioribus varij,
in minutissimis vestri: The Fathers in the maine con-
troversies are wholly ours; in the lesser, some ours,
some yours; in some trifles yours. Yea I am of the
same minde with that other great light of Oxford
D. *Rainolds*, who in his Conference with your *Hart*,
solemnly protested, that in his opinion, Not one of
all the Fathers was a Papist. And if you dare put your
selfe on the ancient Fathers (which you may not
doe by your booke-learning, for it is the present
Church, that is, your present Pope, and not the an-
cient Fathers, who by your booke-learning is the sole
Iudge of all controversies;) but if you dare put your
selfe on the ancient Fathers to bee tried by them,
for the discovering of your vanitie in bragging, and
clearing of vs from your vniust calumniations, I
will name you thirty severall points of doctrine,
taught by you, denied by vs, for prooffe of which, I
am very confident you are not able to name one Fa-
ther, no not one Father, who lived within a thousand
years after Christ. And the doctrinall points I mean
are

are these. 1 You teach, that the vulgar Latine is to be preferred before, at least equalled with the Hebrew and the Greeke. 2 That it is not meet and expedient, especially at all times, that the Bible should be translated into the knowne languages of the common people. 3 That the holy Scriptures, though truly & Catholically translated, may not indifferently be read of all men, no not of any other then such as haue expresse licence thereunto. 4 That the holy Scripture, even where it seemes most plaine, is yet so hard and obscure, that it stands in need of a set Interpreter, who may open vnto vs the meaning of it. 5 That it is lawfull to make an image of God the Father. 6 That Latria may be given to Images. 7 That there are seuen Sacraments, & neither more nor fewer. 8 That the Communion cannot with any reason be called the Lords Supper. 9 That it is vnlawfull for the common people to communicate in both kinds. 10 That it is vnlawfull for the common people to receiue the Communion with their hands. 11 That a woman may baptize. 12 That on a fasting day a man may eat at noon, yea at eleven or ten of the clock before noone. 13 That on a fasting day, besides a noon dinner, a man may take his part of a good banquet at night; he may eate apples, peares, plums, raisins of the Sunne, figs, sweet-meat, and three or foure ounces of bread withall. 14 That all such are exempted from fasting as are vnder 21 yeares of age, and aboue 60; all that are sicke or sore; all women with child, all that giue sucke, all beggars that goe from doore to doore, all Malons, Farriers, Wrights, Carters, Husbandmen, and (almost) all Handicrafts men. 15 That

a Priest sinnes more grievously if he marrie, then if he play the fornicatour abroad, or keepe a whore at home. 16 That a man who hath vowed chastitie, is not guiltie of breaking his vow by whoring, but onely by marrying. 17 That a man may vow to go on pilgrimage to *Ierusalem*, without his wiues consent, and performe his vow. 18 That the name of Pope is to bee appropriate to the Bishop of Rome onely. 19 That the Bishop of Rome onely is by right to be called Vniuersall. 20 That the Rom. Church is the Ladie of all Churches. 21 That the Church of Rome is the Mother of all Churches. 22 That the Church of Rome *fundata est à solo Domino*, was founded by Christ onely. 23 That out of the Church of Rome there is no salvation. 24 That without your Popes leaue, no man may preach to the Hea-then. 25 That none may *discutere de fide*, determine a point of faith, but your Pope. 26 That the Princes of the world must kisse your Popes feete, but no other Bishops. 27 That a notorious offender may be absolved from his fault, before any penance bee performed by him, or so much as enioyned on him. 28 That if a poore womans Hen be sicke or lost, she may procure a Masse to be said for her. 29 That the *Popes* or Bishops blessing will purge a man from veniall sinnes. 30 That Holy bread workes like effect. These points (I say) are taught by you. And yet for all your craking of the Fathers, you are not able to name the Father within a thousand yeares after Christ, of whom you learned them, no not one of them: if you can, shew your skill; if you cannot, confesse your impudencie.

III You brag much of the vnity that is among you. You would make all the world beleue, that in *Nunc omnes Catholici toto orbe dispersi, de omnibus dogmatibus fidei idem sentiunt*: All Catholickes dispersed throughout the whole world, are of one opinion in matters of faith. That *n* *whosoever they be, or in what place or region soever they remaine in all the world, if they bee Catholickes or Papists, they haue all one faith, one heart, and one soule.* But if this be true, I desire to know how it came to passe, that *Iacobus Almain* a Doctor of *Paris* writ against *Cardinall Caietan*? why *Soto* the Spaniard writ against *Ferus*? and *Medina* a Spaniard in defence of *Ferus* against *Soto*? Why *Gulielmus Occham* our countrey-man writ against *Pope Iohn 22*? Why *Nicolaus de Tudisco*, best knowne by the name of *Abbat Panormitan*, writ a booke *pro Concilio Basiliensi*, in defence of the Councell at *Basill*. Why *Sigebert* a Monke of *Gemble*, writ one booke against an Epistle of *Gregory 7.* and another against an Epistle of *Paschalis 2.* Why *Fisher B.* of *Rocheſter* writ a booke against *Iames Faber*, and *Marcus Grandevallis* another: and why *Iodochus Clyctoueus* writ against *Grandevallis*; and *Fisher* against *Clyctoueus*. Why *Alexander Carerius* an Italian writ a booke *de potestate Ro. Pont. aduersus impios politicos.* meaning such as *Bellarmino*. Why *Turrian* writ against *Pighius*. Why *Ecchius* railed upon *Taulerus*. Why *Catharin* writ against *Caietan*. Why *Soto* writ against *Catharin*. Why *o Didacus Castillas* writ against *Iansenius*. Why your *Seminaries*, writ so many biting bookes against the *Iesuites*, and the *Iesuites* so many biting bookes against your *Seminaries*. Pro-

m Bellar. lib. 4.
de Notis Eccles.
cap. 10.

n Hills Quer-
tern of Reasons
Reason 3.

The booke
was printed at
Rome 1593.

ſatente Poſſeſſino
in apparat. ſan-
verb. Cornel. Ian-

ceeded

112 *worke and more worke for a Masse-priest.*

ceeded these bookes from men of one faith, one heart, and one soule? Or will you deny that they who writ them were *Catholicks*? Or that the matters about which they contended were matters of *faith*, or bordering therevpon? The men run vnder the name of *Catholickes* in all your bookes. And if the poynts about which they contended doe not concerne *faith*, why are they so earnest in censuring one another? as for example, why doth Archbishop *Catharin* charge Cardinall *Caetan* with such opinions touching the Epistle to the Hebrewes, *p qua pijs auribus horribilia*, as are horrible to be heard: and with such opinions concerning the Sacraments, *q qua nova & fæda, & omnino Catholicis auribus abscondenda, nec ferenda*, as are new and filthy, and not fit to be heard or tolerated by *Catholicks*: and with such opinions concerning the pluralitie of *wines*, as are *r prophanissima*, most profane: and with one opinion touching marriage betwene persons of different Religion, which is *impium & irrationabile*, both wicked and vnreasonable: and with another touching the Resurrection, which is *irrationabilis & contra Scripturam, & indigna ut cadat in mentem Christianam*, an vnreasonable opinion, contrary to Scripture, and vnworthy of any Christian: and with other expositions of Scripture, *u Qua nouum & infandum dogma introducunt, & multa falsa & incredibilia*: whereon followes one new and grand paradox, besides many lesser falsities and incredulities. Yea, why doth *Catharin* charge *Caetan* with words touching the Godhead of Christ, *x qua manifestè horribilia & omnium sententiâ detestanda*, which are apparently

In his booke
intituled *Annotaciones fratris
Ambrosii Catharini in excerpta
quædam de commentar. Cardin.
Caetani dogm. Impress. Paris.
per Colin. 1535.
pag. 3.
Pag. 154.
Pag. 106.
Pag. 225.*

Pag. 286.

Pag. 298. 299

Pag. 104.

rently horrible, and by common consent to be detested? and with another opinion, of which he saith thus, *y Hanc ego procul dubio ut hereticam & detestabilem toto spiritu pronuncio*, I doe with open mouth proclaime that this opinion is hereticall and detestable.

Againe, if there bee such vnitie among you, as you brag of, why forbid you *a* *Maffias* Commentaries vpon *Iosua*? *b* *Didacus Stella* his Commentaries vpon *Luke*? *c* *Ferns* Commentaries vpon *Mathew* and *Iohn*? *d* *Claudus Espencans* his Commentaries vpon *Titus*? *e* *James Faber* his Commentaries vpon the Evangelists, and *S. Pauls* Epistles? Why forbid you *f* *Charanza* Archbishop of *Toledo* his Catechisme? Why forbid you *g* *Catharinus* his two questions *de verbis quibus Christus sanctissimum Eucharistia sacramentum confecit*? Why forbid you *h* *Baptista Cremonensis* workes? Why forbid you *i* *Beatus Rhennanus* his Scholies vpon *Tertullian*; and his Epistle *de primatu Petri*? Why forbid you *k* *Onus Ecclesiastica*? and *l* *Stephen Gardiners* booke, *de vera obedientia*? Why haue you purged already *m* *Guitmundus de Sacramento*, who lived *ad an. 1070*; and *n* *Tho. of Aquin* his summe of *Divinitie*, who lived *ad an. 1240*; and *o* *Ioh. Petrus de Ferrarijs* his *practica*, who lived *ad an. 1414*, and *Bernardinus de Busi* his *Mariale*, who liued in *Sixtus 4.* his dayes, about the yeare *1470*? Why haue you purged already *Cardinall Contarenus* his workes? and *Sir Thomas Mores* workes? and *Vives* his Commentaries vpon *S. Austin de Civitate Dei*? Why haue you given direction for the purging of *Bertram de corpore & sanguine Domini*, who

a Index, Clem. 8.

litera A.

b Ibid. lit. D.

c Ibid. lit. I.

d Ibid. lit. C.

e Lit. I.

f Lit. B.

g Lit. A.

h Lit. B.

i Ibid.

k Lit. C.

l Lit. S.

m Confer the Edition 1551.

with the Edition 1576. and

1586. & 1610.

and the truth of this will appeare.

n This is confessed by Pol.

sevio in Appar.

ut. sac. verbo, Tho. Aquin.

o See edit. Francosurti 1581, &

compared with that An. 1502.

114 *works and more worke for a Masse-priest.*

p Sixt. Smus.
Bibl. sanct. lib. 4.

q Greg. Capucin
fol. 186. b. Qui
roga Ind. Hesp.
verbo, Ordo bap-
tizandi fol. 149.

Capucin
Qui roga locis
citatis.

Lib. 1. de verbo
Dei. cap. 30.

who lived about the yeare 870? And for the pur-
ging of *Antonius Rampegolis*, or *Rampelago*, a great
stickler in the Councell of Constance, *Ann. 1414.* a-
gainst *John Huss*? and for the purging of *Antonius*
de Rosellis, who lived *ad Ann. 1467?* and for the pur-
ging of a speciall booke, intituled *Ordo baptizandi,*
cum modo visitandi, printed at Venice, *Ann. 1575?* In
q this booke last mentioned, your Priests were en-
ioyned to aske these two questions of him that was
sicke, *Credis non proprijs meritis, sed passionis Domini*
nostri Iesu Christi virtute & merito ad gloriam per-
venire? Doest thou belecue that thou shalt goe to
heaven by the vertue and merit of Christs passion,
and not by thine owne merits? *Credis quod Domi-*
nus noster Iesus Christus pro nostra salute mortuus sit,
& quod ex proprijs meritis vel alio modo nullus possit
salvari, nisi in merito passionis ipsius? Doest thou be-
leeue that our Lord Iesus Christ dyed for vs? and
that no man can bee saved by his owne works, or
by any other meanes then by the merit of his pas-
sion? And vpon the sick mans answering, that he
beleueed so, your Priests were enioyned to tell him
further, *Non erit desperandum vel dubitandum de sa-*
lute illius, qui suprapositas petitiones corde crediderit,
& ore confessus fuerit: There is no cause to despaire,
no nor to doubt of his salvation, who beleuees with
his heart and confesseth with his mouth the truth
of the aboue named questions. Yet by order from
your Church, all this is to be blotted out.

Againe, if there be such *vnitie* among you, as
you bragge of; how (I pray you) comes it to passe,
that *Bellarmine* holds, *Tobish*, *Indish*, *Wisdome*, Ec-
clesi-

okfasten, the 1 and 2 of *Maccabees*, to be Canonically
Scriptures? seeing *Arias Montanus* holds them to be
Apocrypha, laying in the title page of his *Interline-
all Bible*, printed by *Plantin* at *Antwerp*, Anno 1584.
*Huic Editioni accesserunt libri Græcè scripti, quos Ec-
clesia Orthodoxa Hebraeorum Canonem secuta, inter
Apocryphos recenset*: In this Edition haue you the
bookes written in Greeke (meaning *Tobith*, *Iudith*,
&c.) which the Catholicke Church following the
Hebrew Cannon, reckons among the Apocrypha.
How comes it to passe, that Sir *Thomas More*, u
Bellarmino, and many others of you, denye that the
Hebrew and the Greeke are wilfully corrupted ei-
ther by *Jewes* or *Hereticks*; seeing our *x Dowists* tell
vs, that your vulgar Latin is more pure then the
Hebrew or the Greeke. those Editions being fouly
corrupted by *Jewes* and *Hereticks*, since the *Latin*
was truely translated out of them? How comes it
to passe, that in *Spayne* it runnes for currant. y That
the *Crosse of Christ* is to be worshipped with *Latria*; and
that yet in *France* that doctrine is not liked? How
comes it to passe, 2 that at *Rome* no man dare teach,
That a *Councell* is above the *Pope*; and that yet no man
dare teach at *Pariss*, that the *Pope* is above a *Councell*?
How comes it to passe, that your *Jesuits* in *Scotland*
permitted the *Catholicks* there, to goe to Church
with *Protestants*: and yet your *Jesuites* with vs in
England, would not permit your *Catholicks* here to
goe to Church with vs that are *Protestants*? Do not
b some of you teach, That we are iustified by the righ-
teousnesse of *Christ* inherent in vs, and not imputed to
us? and yet doe not others of you, as namely c Car-

c *Epist. ad Dorp.*
pro *Moria Eras-*
mi.

u *Lib. 2. de verbo*
Dei. cap. 2.

2 Preface to the
English Reader
set before the
Bible printed at
Doway, Anno
1609.

y *Azor. infusion.*
moral. pars. 3. lib.
2. cap. 13.

pag. 104.
2 *Navarra ad*
Caput Novit.

Notab. in 84.
de Ind.

a Dialogue be-
tween a Secular
Priest and a lay
Gentleman,
pag. 97.

d. Cusar. 2.

e. Rhem. in Rom.
3. 28.f. Adver. har. lib.
7. verb. 1. a.
har. 3.g. Rhem. in Rom.
8. 38.h. Comment. in
2. Tim. cap. ult.
conciliatio. 2.
i. Alfons. de Ca-
prologo supra si-
440.

dinal^l Concar^l, and d. Albertus Pighius teach flat contrary, even that which we teach, viz. That we are justified by Christs righteousness imputed to us, not inherent in us? Do not some of you teach, that we are not justified by faith onely? and yet is it not confessed by f. Alfonsus de Castro, that Claudius Guiliannus a learned Papill was of opinion, that we are justified by faith onely? Doe not some of you teach, that no man can be sure of his salvation, without speciall revelation? and yet did not the same h. Claudius Guiliannus maintaine the contrary, and Catharinus too, both in and after the Councell of Trent? Did not Michael Bains, who was one at the Councell of Trent, and Deane of the Vniversitie of Louaine, and died in the yeare 1589 teach, *Nullum est peccatum ex natura sua veniale, sed omne peccatum meretur poenam eternam*, There is no sinne which is veniall of its own nature, but every sinne deserues eternall death. And that, *Omnia op. rati fidelium sunt peccata, & Philosophorum virtutes sunt vitia*: All the actions of infidells are sinnes, and all the vertues of Philosophers, vices. And that, *Liberum arbitrium sine gratia Dei adiutorio, non nisi ad peccandum valet*: Freewill without the helpe of Gods grace, can doe nothing but sinne. *Pelagianus est error dicere, quod liberum arbitrium valet, ad vllum peccatum vitandum*: It is a Pelagian error to say, that by the power of free-will, a man may avoid some sinne. *Omne quod agit peccator, vel servus peccati, peccatum est*: All that is sinne which is done by a sinner, or by him that is servant to sinne. *Ad rationem et definitionem peccati non pertinent voluntaria*: It is not necessary that sinne should be defined

defined to bee a voluntary action. *Prava desideria, quibus ratio non consentit, & quae homo invitatus patitur, sunt prohibita precepto, Non concupisces:* Wicked lusts, whereunto reason giues no consent, and such as man falls into against his will, are forbidden by the commandement, Thou shalt not covet. *Definitiva hac sententia, Deum homini nihil impossibile precepisse, falso tribuitur Augustino, cum Pelagij sit:* This definitive sentence, viz God commanded no man any impossible thing, is falsely fathered on S. Austin, for it was Pelagius, not S. Austins. *Nemo praeter Christum est absque originali peccato, hinc beata Virgo moriua est propter peccatum ex Adam contractum, omnesque eius afflictiones in hac vita, sicut & aliorum iustorum, fuerunt ultiones peccati actualis vel originalis:* No person besides Christ is exempt from originall sinne; the virgin *Marie* died by reason of originall sinne; and all the afflictions which she suffered in this life, befel her as then befell to other good men, viz. as punishments either of actual or originall sinne. *Satisfactiones laboriosae iustificatorum non valent expiare de condigno poenam temporalem restantem post culpam condonatum:* The painefull satisfactorie workes of such as are iustified, doe not condignely satisfie for the temporall punishment remaining after the fault pardoned. Did not (I say) *Michael Barus* your Deane of Lovayne teach these doctrines, and aboue 70 more, much like vnto these, all which are condemned by *k Pius 5.* and *Gregory 13.* as partly hereticall, partly erroneous, partly suspicious, partly temerarious, partly scandalous, partly offensive? And are you not ashamed to brag of your vnitie? Me thinkes

k The Bulls are extant in *Posse. viii. Appar. fac. verbo. Michael Barus.*

118 *Worke and more worke for a Masse-priest.*

your vnity is like that of the Madianites, who thrust every man his sword into the side of his fellow.

112 You brag much of the commendation that S. Paul gaue vnto the Church of Rome in his Epistle to the Romanes, and I say *It is much to be noted.* And is it not as much to be noted what commendations God by his Prophets gaue vnto *Ierusalem*, in the mother of all other Churches? Is it not as much to be noted, how God by his prophets affirmed, *n* that he chose *Ierusalem* that his name might be there, and *o* that for euer? How God by his prophets affirmed, *p* that he meant to dwell there for euer, because he had a delight therein? *q* His eyes and his heart should be on *Ierusalem*, perpetually. *Ierusalem* should be called *r* a City of truth and the mountaine of the Lord of hosts, the holy mountaine. Doe not these commendations surpasse thole which were given by Paul vnto the Church of Rome in his Epistle to the Romanes? And if the *Iewes* now, haue no occasion to bragge of the commendation given to the Church of *Ierusalem* of olde, why should you stand so much vpon it, that S. Paul in his time, gaue commendation to the Church of Rome in his time? May it not be, that as *Ierusalem*, of a faithfull Citie became a harlot: so Rome, since S. Pauls time, of a virgin is become a strumpet? Many virgine Churches lost their virginitie soone, as you may see by Egesippus words recorded in *r* Iusebins. Again, was not the Church of *Corinth* as much commended, if not more, by S. Paul in his Epistle written to the Corinthians, as the Church of Rome in his Epistle to the Romanes? The *u* Apostle writes

of

1 Rhem. Annot.
before the Epi-
stle to Roman.
pag. 38.

n Theodoret hist
lib. 9. cap. 9.

o 2 Chron. 6. 6.

o 2 Chro. 7. 16

q Psal. 132. 14.

q 2 Chro. 7. 16.

r Zach. 8. 3.

r Esay 1. 21.

r Hist. lib. 3. cap.

32. & lib. 4.

cap. 22. Ruffino

interprete.

u 1 Cor. 1. 5. 7. 8

of the Corinthians, that they were rich in Christ, in all kind of speech, and in all knowledge, that they were not destitute of any gift: affirming further, that our Lord Iesus Christ will confirme them to the end. Which he writ not of the Romanes. Of the Romanes continuing in that fame and renown of faith, for which hee commends them, hee speakes nothing: and yet the Church of Corinth hath lost her maidenhead, & why not Rome? If the naturall branches, the Iews, notwithstanding all their promises: and the branches of the same Oliue-plant with the Romanes, I meane the Corinthians, notwithstanding all the commendations which *St Paul* gaue them, bee cut off, be deceived: what reason haue you, who hold of Rome, to please your selues with conceits of I know not what drie Summers, because Saint *Paul* commended your predecessors?

113 You brag, that the faith which you professe at this day, is the same with that which the Apostle commended in the Romanes in his dayes; and yet though the Apostle in his Epistle to the Romanes, wherein he commends the Rom. faith, comprehends all kinde of doctrines, and handles them very fully and exactly, as *b Theodoret* witnesseth, and the *c Rhemists* confesse; hee speakes nothing therein of the Popes Monarchie, of his power to iudge and determine all causes of faith, of his calling of Councells, of his Presidency in Councells, of his right to ratifie their decrees, to decide causes brought him by Appeales from all the coasts of the world: of censuring Kings, by deposing them; and their Kingdomes, by interdicting them: he saith nothing herein of his right to bind Bishops, Metropoles,

b Praefat. Epist.

ad Rom.

c Annot. before

the Epistle to

the Romanes,

pag. 389.

Metropolitans and Patriarkes with an oath to bee his faithfull subiects: to giue Church-livings and Offices to whom he list: to breake the bands of all Councils with dispensations. He saith nothing of the Masse, of the reall presence, of Transubstantiation. He saith nothing of the vowes of pueritie, of obedience and chastitie. He saith nothing of Images, of the Crosse, of Pilgrimages, of Iubiles, of Pardons, of Purgatorie, of praying to the dead, or for the dead. Hee saith nothing (I say) no not a word, not so much as in shew, for the prooffe of these, or any such doctrines as these, whereon yee stand most in these dayes: but on the contrary, in many places he speakes directly against many of your now-doctrines, against many of your present positions. As for example, whereas you both in books and windowes paint God the Father in the likenesse of an old man, and defend it as lawfull: The Apostle in his Epistle to the Romanes teacheth, that it is vnlawfull, calling them fooles, who turned the glorie of the incorruptible God, to the similitude of the image of a corruptible man. Secondly, whereas you teach, that religious worship is due to creatures, to Angells, to men, to Images, to Crucifixes, &c. The Apostle in this Epistle shewes how grievously they were punished by God, who worshipped and served the creature, forsaking the Creatour; implying therein, that it is not lawfull to giue religious worshippe vnto creatures. Thirdly, whereas you maintaine, that the doctrine of faith onely iustifying, is an old heresie: the Apostle in this Epistle teacheth it for a Catholicke doctrine; for we conclude (saith he) that a man is iustified

d Bellar. lib. 2. de
Imag. cap. 8.

e Ro. 1. 22, 23.

f Rhem. Annot. in
Heb 11, 21 &
in Apoc. 19. 10.

g Rom. 1. 24, 25

h Rhem. Annot.
in Ia. 2. 21.

i Rom. 3. 28.

fied by faith without the workes of the law; which is
 all one to say, a man is iustified by faith onely.
 Fourthly, whereas m you teach, that the virgin *Mary* was free from originall sinne; the Apostle in m Rhem. Annot. in Rom. 5. 14.
 n this Epistle writes, that in *Adam* all men (and by n Rom. 5. 12.
 consequent the virgin *Mary*) sinned; what exception
 haue wee but Christ? Fifthly, whereas o you teach, o Rhem. Annot. in Rom. 1. 31.
 that some sinnes are veniall, that is, pardonable of
 their owne nature, and not worthy of damnation:
 the Apottle in this Epistle teacheth contrary, p say- p Rom. 6. 23.
 ing, *The wages of sinne* (meaning every sinne) *is death*.
 Sixthly, whereas q you teach, that everlasting life is q Rhem. Annot. in Rom. 6. 23.
 a stpend: the Apostle in this Epistle teacheth it is r Rom. 6. 23.
 a gift, *The gift of God is eternall life*, r saith the Apo- r Rhem. Annot. in Rom. 1. 7, 8.
 stle. Seventhly, whereas s you teach, that concu- t Non licet nobis ita loqui, &c.
 piscence is no sinne; and besides, t that we may not Possevin. Appa- rat. sac. verbo: Patres antiqui. u Idem ibid.
 safely call it sinne: the Apostle in this Epistle, u by x Rom 6. 12.
 your owne mens confession, x calls it sinne. Eightly, y Censura Colo- dial. 3.
 whereas y you account it heresie to teach, that a iu-
 stified man cannot keepe the whole Law: the Apo-
 stle in this Epistle stands guirte of this heresie, for
 speaking in the person of a iustified man, *To will*
is present with me, z saith he, *but I finde no meanes to* z Rom. 7. 18,
performe that which is good: for I doe not the good thing 19.
which I would, but the evill which I would not, that doe I.
 Ninthly, whereas a you teach, that good workes
 be meritorious, even so meritorious, that the ioyes a Rhem. Annot. in Heb. 12. 16.
 of heaven are a thing equally and iustly answering c 1 Cor. 3. 8.
 to the time and weight of our workes: the Apostle
 in this Epistle teacheth, b *that the afflictions of this* b Rom. 8. 18.
present time are not worthy of the glory which shall bee
shewed unto us. Tenthly, whereas c you crie out c Rhem. Annot. in 1 Cor. 9. 27.
 R against

122 *Worke and more worke for a Masse-priest.*

d Rom. 4. 20.
e Rom. 8. 38, 39.

f Antonin. sum.
Theol. part. 3.
31. 13. cap. 6. sect.
16.

g Rom. 8. 34.
h Rhem. in Act
10. 2.

i Rom. 8. 7, 8.

k Extra de maio-
rit. et obed. v.
nam sanctam.

q Rom. 13.
r Agnoscentie
Bellar. lib. 3. de
Laicis, cap. 3.
l Bonifac. 8. in c.
quonquam de
sensibus in b.

s Rom. 13. 7.

y Rebadineira de
vita Ignatij Ioi-
ola, lib. 5. cap. 4.

z Rom. 14. 5.

against the certaintie of faith, calling it an vnhappy securitie, presumption, and a faithlesse perswasion: the Apostle in d this Epistle commends the faith that is free from doubting, e professing that he was assured, *Neither life, nor death, nor any creature, was able to separate him from the love of God which is in Christ Iesus our Lord.* Eleventhly, whereas f you teach, that Christ is vpon every of your Altars: the Apostle in g this Epistle teacheth, that since his rising he is at the right hand of God. Twelfthly, whereas h you teach, that workes done before iustification, deserue of congruie at Gods hands the grace of iustification: the Apostle in this Epistle teacheth flat contrary, i saying, *The wisdom of the flesh,* (that is, a man vniustified) *cannot please God.* Thirteenthly, whereas k you teach, that every creature must be subiect to the Pope, & that the Pope is subiect to none: the Apostle in this Epistle q exhorteth *euery creature to be subiect to the higher powers,* meaning by the higher powers (as the r circumstances shew) the ciuill Magistrates, and not the Pope. Fourteenthly, whereas you s teach, that the Clergie is and ought to bee free from whatsoever impositions of the ciuill Magistrate, and that by the lawes of God and man: the Apostle in this Epistle t perswades euery Creature, the Clergie as well as the Laitie, to pay tribute & custome to the ciuill Magistrate. Fifteenthly, whereas y you teach, that inferiours must doe whatsoever superiours command them, though it be against their consciences, vnlesse they haue plain reason for their refusall: the Apostle in this Epistle requires, z that men be fully perswaded in their mindes

minde of the lawfulnessse of that which they doe; meaning they should not onely forbear the doing of that which went against their consciences, but whereof they doubted in their iudgements. Lastly, whereas you teach, that some actions onely of the Infidells are sinnes: the Apostle in this Epistle affirms, that all the actions of the Infidells are sinnes, saying, *b whatsoever is not of faith, is sinne.* b Rom. 14. 23. Now that which I desire to know, is, why the Apostle (if the faith of our Romish Church now, be the same that it was then when hee writ to the Romanes) spake nothing of the principall points of your now-faith; but many things for vs, and against you?

Your a Cardinall *Hosius*, to proue satisfaction, alledgeth these as the words of Saint *Paul*, Rom. 6. *Exhibeamus membra nostra servire iustitiae in satisfactione:* Let vs exhibite our members to serue iustice vnto satisfaction. And your b Doctor *Harding* for prooffe of the same point, alledgeth these as the words of S. *Paul*, 2 Cor. 7. *Let vs cleanse our selues from all filthinesse of the flesh and spirit, making perfect our satisfaction in the feare of God.* Both of them putting the word *satisfaction* in place of the word *sanctification*, vsed by the Apostle. Was there any great sanctitie shewed by them in this? or rather, are they not bound to make satisfaction vnto the Apostle for this their bad dealing, thinke you?

Your Bishop *Gardiner* (c some say) to proue the carnall presence which you maintaine against the truth and vs, alledgeth these as the words of the 110. Psalmc, *Esca me se dedit timentibus eum,* He gaue himselfe

a *Rhem. in Rom.*
14. 23.

b Rom. 14. 23.

a *Confess. Petri-*
komia, cap. 48. de
sacram. Pœnitent-
ie, fol. 127.

b *Anf. to Iuels*
Apology, par. 12
cap. 16. fol. 117.

c *D. Fulk in his*
defence of
Translations a-
gainst Martin,
Anfw. to the
preface, nu. 4.

himselfe for meate to them that feared him. Was there any feare of God in your Bishop to adde the word *se*, himselfe, of himselfe to the text, thinke you?

*d. Lib. de Imag.
cap. 12.*

Your d. Cardinall *Bellarmino*, to proue that holy things may be religiously worshipped, alledgeth the leas the words of God, *Exod. 12.16. Dies prima erit sancta, & septima eadem religione venerabilis*: The first day shall be holy, and the seventh day with like religion shall be venerable; descanting vpon them thus, *Hic vides pro eodem accipi rem sanctam, & religiose venerabilem*, yet the word *religiose* is not in the text, but the word *festiuitate*. Now I pray you, was it not irreligiously done of your Cardinall, to chop into the Text the word *religiously* falsly?

e. Epist. ad Alboinum de Calibacum Eccles. Col. 75. que habetur ad finem, To 2. defer. Bell. per Gregorium.

Your e. *Bernartus* a Priest of Constance, writing in defence of *Gregory 7.* his prohibition of Priests marriage, affirmes, that *S. Peter* commanded even the Laitie (*1. Pet. 3.*) *ut parcant vxoribus suis, ne impediantur orationes earum*, that they should forbearc companying with their wiues, lest their prayers should be interrupted: whereas in *Saint Peter* there are no such wordes as *ut parcant vxoribus*, they should forbearc companying with their wiues. Did not this Priest of yours deserue to be accompanied with whores, who forged this Text to proue, that a man may not keepe company with his wife?

g. Lib. supracit. cap. 58 de spe & orat. fol. 189. h. Loc. com. lib. 7. cap. 3. fol. 232.

Your g. Cardinall *Hofius*, and your h. Bishop *Casparus*, in way of prooving that wee may beleecue in Saints, alledge the words of *Saint Paul* to *Philemon*, *Gratias ago Deo meo, audiens fidem quam habes in Domino*

mino nostro, & in omnes Sanctos: I giue thanks to my God, hearing of the faith which thou hast in the Lord Iesus, and in all Saints; leaving out the word *charitatem*, loue or charitie, which the Apostle coupled with the word *fidem*, faith: meaning, loue or charitie should be referred to the Saints, as the object of it; and the word *faith* to the Lord Iesus, as his object. Was there any loue or charitie in these towards the Apostle, who suppressed the mention of that loue towards the Saints, which he commended in *Philemon*? or is it safe, I do not say to belecue in, but to belecue such saints as these, who cite the Scriptures so diuel-like, leaving out, as the diuel did Math. 4. what made against him?

Your i pope *Leo 10.* affirmed in the Councell of *i Sess. 11. To. 4.* Lateran, that Christ ordained *Peter* and *Peters* successors to be his Vicars; who by the testimonie of *Conc. Edit. Bimiana, pag. 639.* the booke of Kings, must needs be so obeyed, that he who obeys them not, must dye the death. In what booke of Kings, I pray you, find you this? for there is no such testimonie in those bookes of the Kings which are in my Bible.

Your k Cardinall *Bellarmino* (to returne to him *k Lib. 1. de Purg. cap. 3.* againe) in way of prooving Purgatorie, alledgeth these as the words of the Prophet *Esa, Chap. 4. 4.* *Purgabit Dominus sordes filiorum & filiarum Sion, & sanguinem emundabit de medio eorum, spiritu iudicij & combustionis*: Our Lord shall purge away the filthynesse of the sonnes and daughters of Sion, and shall wipe away the blood from the midst of them with the spirit of iudgement and burning. Yet in the vulgar Latin (which he is bound by oath to follow)

the words lie thus; *Si abluerit Dominus sordes filiorum & filiarum Sion, & sanguinem Ierusalem lauerit de medio eius in spiritu ardoris & iudicij.* Why (I pray you) did he change the word *abluerit* into *purgabit*, and the word *lauert* into *emundabit*, and the word *ardoris* into *combustionis*? was it not for that the words *abluerit* and *lauert* and *ardoris*, suite not so well with fire, which you maintaine to be found in Purgatorie; as the words *purgabit*, *emundabit* and *Combustionis* doe? or what else was the cause that he varied from his Text? And how can you excuse him from periurie?

*1 Lib. 4. de Christ.
cap 11.*

This same I Cardinall of yours, in way of proving that Christ brought soules out of Purgatorie when he descended thither (as you dreame) after his death, alledgeth these as the wordes of Zacharie, Chap. 9. 11. *Tu autem in sanguine testamenti tui eduxisti vinctos tuos de lacu in quo non est aqua:* But thou by the blood of thy testament hast brought out thy prisoners out of the Lake wherein there is no water. Yet in the vulgar Latin it is not *eduxisti*, hast brought forth, but *emisisti*, hast sent forth: which will not afford the like conclusion.

*m Lib. 2. de Iu-
stif. cap. 3.*

Againe, this m Cardinall of yours, to proue that inherent righteousness is the formall cause of our iustification, alledgeth these as the words of S. Paul, Tit. 3. 5. *Cum apparuit benignitas & humanitas Saluatoris nostri Dei, non ex operibus quae fecimus nos, sed secundum suam misericordiam saluos nos fecit, &c.* When the bountifullnesse and loue of God our Saviour appeared, not by the workes which we had done, but according to his mercy hee saved vs, &c. Yet

Yet the Apostle saith not barely, *Not by the works which wee had done*; but, *Not by the works of righteousness which we had done*: excluding our good works, our inherent righteousness from iustification. And your Cardinall vnrighteously leaues out the word *righteousnesse*.

Your Vicar generall to the Archbishop of Bononia, called a *Isidorus Mosconius*, to proue that all Bishops owe extraordinarie obedience to your Pope, alledgeth these as the words of Cyprian, lib. 4. Epist. 9. *Episcopi, uti qui Apostolica ordinationi subiacent, etiam ei hanc reuerentiam debent, ut singulis annis Apostolorum liminibus sese representent*: Bishops as persons subiect to Apostolicall Ordination, owe this reverence to the Pope, that every yeare they visit Rome. But I cannot finde this in any edition of Cyprian.

b Bishop *Peresius*, and the cPræbendaries of Colen, to proue Invocation of Saints, alledge these as the words of S. *Austin*, de *Ciuitate Dei*, lib. 22. *Hoc usu ab initio traditum tenemus, ut extra orationes quæ in altari sunt, etiam Deo dilectos sanctos, contemplatione unionis & communionis, quam cum Christo & nobiscum habent, cum timore & deuotione erga Deum compellemus, atque ut pro nobis intercedant inuocemus*. But I cannot find this in any Edition of S. *Austin*.

Your d *Peter Lombard* to proue that every man hath a good Angell to protect him, and an euill Angell to tempt him, alledgeth these as the words of *Gregory*, *Quod quisque bonum Angelum sibi ad custodiam deputatum, & unum malum ad exercitium habet*. But I can finde no such words in any *Gregories* works,

a De maiestate
militantis Ecclesie.
l. 1. de Patriarch
c. c. par. 1 cap. 8.
p. 217. edit. Ve-
ner. 1602.

b De Tradit.
part. 3. tit. de
cultu Sancti. fol.
197.

c Anidagma
Col. on. tit. de In-
uocat. sanct.
fol. 36. b.

d Lib. 2. sent.
d. 11. a.

workes, not in *Nazianzenus*, not in *Nyssenius*, not in *Gregorie the Great*.

e To. 2. de Sacra-
men. cap. 83.
f Lib. 2. de corpo-
re & sanguine
Domini.

Your e *Waldensis* disputing about Transubstan-
tiation, alledgeth these as the words of f *Austin*,
Nec credendum est quod substantia panis vel vini re-
manent, sed panis in corpus Christi, & vinum in san-
guinem convertitur, solummodo qualitatibus panis &
vini remanentibus: Neither must wee beleue that
the substance of bread and wine remaineth, but the
bread is turned into the bodie of Christ, and the
wine into his blood, the qualities of bread and wine
remaining onely. But I can neither find such words,
nor any such Treatise among *S. Austins* workes.

g To. 2. de Sacra.
cap. 22.

The same g *Waldensis* prosecuting the same argu-
ment, alledgeth these as the words of *Beda* in a
Treatise de mysterijs *Missa*: *Ibi forma panis videtur,*
ubi substantia panis non est: There the forme of bread
appeareth, where the substance of bread is not. But
I can neither finde these words, nor any such Trea-
tise among *Bedaes* workes.

h Lib. 1. de Purg
cap. 6.

Your h *Cardinall Bellarmine*, for prooffe of *Purga-*
torie, alledgeth these words of *S. Austin*, de *Civi-*
tate Dei, lib. 21. cap. 24. *Tales constat ante iudicij diem*
per pœnas temporales, quas eorum spiritus patiuntur,
purgatos, aeterni ignis supplicij non tradendos: It is
certaine that such men being purged with tempo-
rall paines which their soules suffer before the day
of iudgement, shall not be committed to the tor-
ment of everlasting fire. But there are no such
words to be found in the printed copie at *Friburge*
Ann. 1494. nor in that of *Antwerp*, 1576. nor in that
of *Paris* 1586. nor in that of *Basel*, 1596. nor in any
writ.

written copie that I can heare of, either in the Vniuersitie Librarie at Oxford, or elsewhere.

Your m Dowists to proue *Tobith Iudith, &c. Canonically*, alledge *Concil. Florent. instruct. Armen. Decret. 7.* But there is no such Decree to be found in any Edition of the Councils.

n *Isidorus Mosconius* the Vicar generall spoken of before, to let out the greatnesse of his Pope, tels vs in sober sadnesse, that in *Conc. Nicano, tempore Constant. mag. fuit terminatum, quod soli Rom. Pont. nomen Pater patrum competeret, & Papa nomen alijs non conuenire*: It was decreed in the Councell of Nice,

in the dayes of Constantine the great, that the title *Father of Fathers*, should be given to the Bishop of Rome only, and that no man should be called Pope but he. Yet there is no such Decree to be found in any Edition of the Councils.

The same o Monsieur, handling the same Argument, tels vs, that *In Concil. Africa legitur, quod eo nomine Principis Sacerdotum solummodo Papa uteretur*: It is read in one of the Councils in Africa, that the Pope onely should be called Prince of Priests. Yet there is no such thing to be seene in any of the Councils of Atrica, which are in any Editions of the Councils.

Your p S. Tho. of Aquin, to proue that your Pope hath an vniuersall Soveraigntie over the whole Church of Christ, affirmes, that in the Councell of Chalcedon it was decreed thus, *Si quis Episcopus predicatur infamis, liberam habeat potestatem appellandi ad beatissimum Episcopum antiquæ Romæ, quia habemus Petrum patrem refugij, & ipsi soli libera potesta-*

m Proemiall Annot. before the Bible translated by them into English, printed 1609. n Lib. de Ro. Pont. part. 1. cap. 1. pag. 23.

o Ibid. pag. 23.

p Opuscul. contra errores Grecorum.

te loco Dei (ut ius discernendi Episcopi criminati infamiam, secundum claves à Domino sibi datas: If any Bishop be defamed, let him appeale freely to the Bishop of Rome, because we haue *Peter* for a father of refuge, and hee alone hath right with freedome of power in the stead of God to iudge and trie the crime of a Bishop defamed, according to the keyes which the Lord did giue him. But there is no such to be found in the Councell of Chalcedon, in any Edition of the Councils.

*q. 174. sent. d. 24.
Act. 2. q. 3.*

This q Saint of yours, to proue that one Bishop is subiect to another Bishop, *etiam iure diuino*, by Gods law, alledgeth these as the words of one of the Councils kept at Constantinople, *Veneramur secundum Scripturas &c. sanctissimum antiqua Roma. Episcopum primum esse & maximum Episcoporum*: Wee define, according to the Scriptures, that the most holy Bishop of Rome shall be the first and greatest of all Bishops. But that any Councell of Constantinople did define, that by Scripture the Bishop of Rome was the greatest of all Bishops, it is not to be found in any Edition of the Councils.

*1. Lib. 1. de Conc.
cap. 19. & lib. 2.
cap. 11.*

Your r Cardinall Bellarmine, to proue that your Popes Legats late as Iudges in the generall Council of Chalcedon, tells vs that *Ipsi sententiam definitiuam proferunt in Dioscorum nomine Papa & totius Concilij Act. 3. his verbis, Sanctissimus ac beatissimus Papa caput universalis Ecclesie Leo, per nos Legatos suos, sancta Synodo consentiente, Petri Apostoli praeitus dignitate, qui Ecclesie fundamentum, & petra fidei, & caelestis regni Ianitor nuncupatur, Episcopali dignitate Dioscorum nudauit, & ab omni sacerdotali opere fecit extor-*

rem:

rem. They in the name of the Pope and the Councell, delivered the definitive sentence against *Dioscorus*, even in these words, Action 3. The most holy and blessed Pope *Leo* head of the vniversall Church, by vs his Legats, with the consent of the holy Councell, being endowed with Saints *Peters* power, (who is called the foundation of the Church, and rocke of faith, the Porter of heaven gates,) hath deposed *Dioscorus* from his Bishoppricke, and restrained him from all priestly functions. Yet there is no such definitive sentence to be seene in any action of the Councell of Chalcedone, wherein *Leo* is called Head of the Vniversall Church, or said to bee indowed with Saint *Peters* power; or wherein *Peter* himselfe is called the foundation of the Church, or Porter of heaven gate.

Cardinall *Bellarmino* alledgeth the Councell of *Chalcedon*, to proue the Popes Monarchy in generall: and in particular he alledgeth it, to proue, That the Pope is head of the whole Church; and, aboue generall Councells, &c. Yet hee himselfe knew well enough, d That the Councell made a Canon, for the advancing of the Bishop of *Constantinople*, contrary to the Popes liking: and that the Bishops thereat would not revoke it, though his Legats laboured it earnestly; yea, and he himselfe also. Now I desire to know, whether it be credible, that *Bellarmino* could indeede bee perswaded, that that Councell held the Bishop of *Rome* to be an absolute Monarch, the head of the whole Church, aboue generall Councells, &c. which stood at defiance with the Pope: passing a Canon, contrary to his li-

a Lib. 2. de Rom.

b Pont Cap. 13.

b Lib. 2. de Conc.

Cap. 16.

c Cap. 17.

d Lib. 2. de Rom.

Pont. Cap. 18.

king? and maintaining it against him, notwithstanding all that he could doe to repeale it. In my conscience, *Bellarmino* contrary to his conscience, alledged the Councell of *Chalcedon* wittingly falsly, for the Popes supremacie.

e *Lib. 2. de Rom.*

Pont. Cap. 16.

f *Lib. 1. de Conc.*

Cap. 11.

g *Lib. 4. de Not.*

Ecclesia, Cap. 10.

h *Lib. 4. de Rom.*

Pont. Cap. 4.

i *Lib. 2. de Conc.*

k *Lib. 4. de Rom.*

Pont. Cap. 7.

The same Cardinall alledgeth *Cyprian* to proue, e the Popes Monarchy: and that f he is Iudge of all Controversies: and g that the whole brotherhood of Christians is to yeeld obedience to him: and that the ancient Fathers held it alway a note of the true Church to liue in friendship with him: and h that the Church of *Rome* cannot erre. Yet he himselfe knew well enough, that i though *Cornelius* Bishop of *Rome* with a Synod of all the *Italian* Bishops decreed: That such as had beene baptized by Heretikes, should not be rebaptized: and that Pope *Stephen* decreed the same afterward: requiring the observation of it vpon paine of excommunication: yet *Cyprian* held the contrary, and defended his opinion stiffely, charging *Stephen* with error, pernicious error therein; giving him many disgracefull words, such as, proud fellow, and peevish; making no reckning of his threatnings, nor yeelding to him so much as an hayre breadth. Now I desire to know, how *Bellarmino* could thinke it probable, that hee who tooke vp his *Pope* so roundly, and vilified him so bluntly, & esteemed of him so lightly, could be perswaded, that the Pope was absolute Monarch, an infallible Iudge of all Controversies: such a one, to whom all Christians should cap and crouch: and with whom they should liue in loue. And if the Church of *Rome* could not erre, I am more then halfe affraid,

affraid, that *Bellarmino* knew his testimonies to be wrested: that in fighting against vs, he fought against his owne conscience likewise.

It is acknowledged by Papists, that *Qui opinantur animas hominum non iudicari in morte, nec premium, nec poenam recipi, sed reservari in abditis locis usque ad iudiciū universale; consequenter dicunt, eas non purgari donec facta est generalis resurrectio.* They who are of opinion, that the soules of men receiue not iudgement of good, or evill, at the time of their death; but are reserved in hidden places to the day of doome: must by necessary consequent be of opinion, that such soules are not purged before the day of doome: and by a second consequent, they cannot hold popish purgatorie. Yet Cardinall *Bellarmino*, who knew well enough, that *Tertullian* was one of them who held, that all the soules of the iust are sequestred in a by-place till the day of doome, where they neither see God, nor enioy blessednesse: calledgeth *Tertullian* for prooffe of popish purgatorie: and though he knew likewise that *Lactantius* was one of them who thought, that the soules both of iust and vniust are in one place till the day of doome: yet he calledgeth him also for prooffe of his popish purgatorie: Yea he calledgeth *Origen* for his purgatorie, though he himselfe knew, that *Origen*s purgatorie was for good and bad; out of which the bad, as well as the good, should passe in tract of time into heaven: whereas bad men goe not to popish purgatorie, but to hell directly, out of which there is no redemption. Now I would gladly know whether in these allegations *Bellarmines* hand and

*1 Suarez in 3.
part. Tho. q. 59.
Art. 6. sect. 6.*

*m Lib. 1. de sanct.
beatit. Cap. 1.*

*n Lib. 1. de purg.
Cap. 6.*

*o Lib. 1. de sanct.
beatit. cap. 1. &*

*5.
p Lib. 1. de Purg.
cap. 6.*

*q Ibid.
r Lib. 2. de Purg.
cap. 1.*

heart went together: or disagreed rather, as harpe and harrow.

(Ecclesia significat principaliter Congregationem universalem fidelium, et inde dicitur Catholica: i. universalis. nomen tamen istud vulgare vultus restringit ad Clerum. Gerson 3. parte operum de Relig. professione. Rham. Annot. marg. Eph. 5. 23. u See Tyndall in his Answer to Sir Tho. More's Dialogues, Anno 1530. x Alciac Comment. in Cod. Iu. An. de Summa Trinitas et fide Cathol.

Seeing by the Church is meant the whole company of faithfull peoople: I desire to know, why the Papists in their common talke did appropriate it vnto the Clergie onely: And seeing in their common talke they did appropriate it vnto their Clergie onely, I desire to know, why they should be angrie with *William Tyndall*, for that in his translation of the Bible, he translated the *Latine* word *Ecclesia*, not Church, but Congregation? They having beguiled the people, and brought them into ignorance of the word, making them to vnderstand by it, nothing but the shaven-flocke: was there not reason that he should avoid that word, and vse another equivalent to it?

By Scripture, any man professing Christian Religion, may be accounted Religious. And why then doe you Papists appropriate the name Religious to your votaries onely? x Why are not you ashamed to say, *Per summum abusum quilibet Christianus dicitur Religiosus*: It is a great abuse to call every Christian by the name Religious?

Seeing the word spirituall, is given in Scripture to all who haue the Spirit of God, as namely, 1 Cor. 15. & 3. 1. why haue you popish Priests appropriated that vnto your selues,? Why should you onely, and not the rest of Gods people, be called spirituall men?

Seeing Lands and Living are expressely called by the Apostle carnall things: as namely, 1 Cor. 9. 11. & Rom. 15. 17. How comes it to passe, that the Lands

Lands and Livings belonging to Monkes and Fri-
ers, are ordinarily called spirituall things :

You haue a new Gamester, who hath y lately set y Anno 1622.
vs out a diminutive book, with this inscription: *The* x in 32.
*Gagge of the new Gospell, containing a brieft abridge-
ment of the errors of the Protestants of our times, with
their refutation by expresse texts of their owne English
Bible: with this Motto subscribed, By thine owne
mouth I iudge thee naughty servant, Luke 19.22. Now
the first error wherewithall this youth chargerh vs,
is: That we maintaine, the Scriptures are easie to be un-
derstood. And yet hee himselfe in his preface to the* Pag. 7.
*Catholike Reader, would make his Reader beleue,
That our condemnation is so expressely set downe in our
owne Bibles, and is so cleare to all the world, that nothing
more needes thereto; but onely that he know to reade, and
to haue his eyes in his head at the opening of our Bible.
Which argues plainly, that even in his opinion, The
Scriptures are easie to be understood: otherwise, besides
knowledge to reade, and the having of his eyes in his head
when he readeth, it were requisite he should haue his
wits about him. And may I not therefore say to him,
Thou art inexcusable o man; whosoever thou art that
iudgest, for in that thou iudgest another, thou iudgest thy* Rom. 2.1.
*selfe, for thou that iudgest doest the same things? Let
him cleare himselfe, or rather confesse his foolerie in
this, and ere long I will doe him the favour to set
before his eyes his fopperie in the rest.*

FINIS.

Here



Here followeth the Letter of an vn-
knowne Priest, remaining in London, sent
to the *Autbour*, excepting against five
points in this booke.

To Mr. *Alexander Cooke* at *Leeds* in *York-shire*.

M After *COOKE*, with the like desire of your spi-
rituall good, as of mine owne, I addresse this
brieffe letter unto you, in stead of larger an-
swere to your booke now twice augmented: which in the
first Impression you call: *Worke for a Masse-priest*: in
the second, *More Worke for a Masse-priest*: and in
the third, *Yet more Worke for a Masse-priest*. All
which sheweth your zeale against the *Romane Church*, a-
gainst the *Sacrifice of Masse*, and all the *Romane Catho-
licke religion*: but neither disproveth the same which you
so hate, nor proveth your contrary opinions to bee groun-
ded in truth. Neither doe you herein observe any
forme or good method of doctrine, whereby to discusse
which is the true Church of Christ, what assurance of
truth it hath, nor how necessarie it is, that every one,
which desireth to bee saved, must bee a living member
thereof: and therefore no marvell that no Catholike hath
hitherto bestowed labour and cost to answer in print
your confused triviall objections. Which of how lit-
tle importance they are, and upon how silly surmises, you
impute errors to the Catholike Religion, may sufficient-
ly

ly be conceived by examination of a few of them: For example, all proceeding from one spirit. See then, deare Sir, your faults committed in your first obiections; and so I shall suppose you will be as loath to haue the rest discussed, as I hold it superfluous to proceede further in confuting them.

First, our noble King reporteth (say you) that his mother sent word to the Archbishop who did baptize him, to forbear to vse spittle in his baptisme; for she would not haue a pockie Priest to spit in her childes mouth. Marke, I pray you, foure manifest vnruths in these words. For His Maiestie could not, at the time of his baptisme, know what message his mother sent to any man, but onely hath heard since what some other hath reported: therefore it is a manifest vnruth to say, His Maiestie reporteth that, which he cannot, and therefore doth not report.

Secondly, it is incredible that the Catholicke Queene would forbid the ceremonie of spittle, which holy Church useth.

Thirdly, it is doubtlesse a wicked lie, to say, that she called the Archbishop a pockie Priest.

Fourthly, she could not say, and consequently would not say, that the Priest spitteth into the childes mouth. For the spittle is not spit into the childs mouth, but is gently put to his mouth with the Priests finger; which ceremonie holy Church useth, amongst others, by imitation of Christs example, putting spittle and dust vpon a blind mans eyes, and putting his finger into the eares, and touching the tongue of a deafe and dumbe man whom hee cured.

To these foure, you adde three more vnruths in your first obiection, against the worthy Cardinall Bellarmine:

first, you *untruely* translate his wordes, where hee saith: Non est verum, eâ ceremoniâ salivam Presbyteri in os infantuli inspu: which words in true English are these: It is not true, that by that ceremonie the Priests spittle is spit into the childes mouth: for which you would make him to say thus: It is not true, that the Priests spittle used in Baptisme is put into the childes mouth.

Secondly, you *untruely* charge him to denie that spittle is put into a childes mouth, for he denieth it not to be put, but to be spit into the mouth of the baptized.

Thirdly, you *untruely* conclude that the Cardinall calleth his Maiesties report into question, which he doth not, but their report that told his Maiestie so incredible a thing.

In your next obiection you *untruely* charge the same renowned Cardinall Bellarmine to contradict both our noble King, and Pope Pius Quintus. For neither doth hee name our King in those words which your selfe here cite, saying onely in generall: Non est verum, nomen Cardinalis ademptum alijs, & solis Romanis reservatum: It is not true that the name of Cardinall is taken from others, and reserved onely to Romanes. Neither doth he contradict the Popes decree, the tenure whereof declareth, that the eminent and proper title of Cardinall belongeth to the onely Cardinals Colledge of Rome, and not to any other Church. Neverthelessse, the name Cardinall in a lesse dignitie, and lesse autoritie, is given to other Ecclesiasticall persons in the Church of Toledo: whose Archbishop, & also the Archbishop of Compostella, are ordinarily Cardinals of Rome.

In your third obiection you charge the same gracious Cardinall with a lie, for saying: Nefas est apud Protestantes

stantes quenquam creari Episcopum, nisi vnus saltem vxoris virum: which hee reporteth as their generall practise according to their common doctrine, not allowing the vow and obligation of single life. And albeit some of your Bishops doe not marrie, yet they doe not binde themselves from marrying. And the farre greater part haue taken wiues, the rest hold it unlawfull to vow perpetuall chastitie.

In your fourth, you charge all Catholickes with vntruth, for saying, that all the Apostles were continent from their wiues, after they followed Christ; which is clearely gathered by our Saviours wordes, naming wiues amongst other things, which his Apostles had left for his sake. Against which cleare testimonie you oppose improbabilitie, as you imagine, that Saint Peters daughter could not be beautifull at the age of sixty eight yeares, to wit, in the ninety eight yeare of Christ. But perhaps there is an error in the number, and for ninety eight should haue beene written the sixty eighth yeare of our Lord: and then shee was but thirie eight yeares of age. Also she might be faire and beautifull at sixty eight yeares of age, which is more reasonable to be supposed then to denie the plaine assertion of the Gospell, that the Apostles left all things for Christs service, and namely their wiues. By the way also observe, that Saint Peters daughter dwelt & died in Rome, where Count Flaccus a Roman desired to marry her; which is a signe of Saint Peters residing there sometimes, besides many more euident proofes and monuments testifying the same. Mat. 19. 27, 29.

In your fifth obiection you would proue that all notable Bishops did not liue continent from their wiues whom they had married before Priesthood, by the words of Saint

Gregorie Nazianzen, bringing in his father in a verse, saying thus unto him: Nondum tot anni sunt tui, quot iam in sacris mihi peracti sunt victimis; Thou hast not yet so many yeares as are passed with me in holy sacrifices. which must either bee understood in some other sense, then of the yeares of Saint Gregories age, or else it should be contrary to his cleare affirmation, saying in his funerall oration, that himselfe was borne before his father was either Priest or baptized. And so being reasonable to interpret his verse by his prooffe, this instance will not serue your turne. But it sheweth evidently, that his father was a sacrificing Priest. And such are Masse-priests whom you so contemne, because we offer the holie sacrifice of Masse.

And this may suffice to shew by example of your first obiections how feeble and frivolous therest also are. And therefore Masse priests are employed in better workes then to lose good time in answering your idle questions: And your selfe may be better occupied in seeking the true Church, and the infallible authoritie thereof, and so returning into the same, may saue your soule, which I wish you to doe with all my heart. From London this Feast of Corpus Christi. 1623.

Yours to serue you in Iesus Christ,

Th. Bl. a Masse-priest.

SIR Masse. priest, I received the letter which you (as you phrase it) addressed vnto mee, in stead of larger answere vnto a booke of mine, intituled: *Yet more Worke for a Masse-priest*. In which letter you taxe me in generall, with confusion of matter, with want of forme and good Method; with proposing feeble, and frivolous, and triviall objections, and idle questions; with imputing errours to your Catholike Religion vpon silly surmises; with failing in prooffe of my owne opinions, and disprooving yours : All which I passe over as words of Course, holding opinion; That generall and naked accusations of adversaries , deserue not so much as generall and naked denials: the rather, for that you show a great deale of simplicitie, and ignorance, in the particulars, wherein you vndertake to let me see my faults committed: for I take it no breach of charitie, to thinke, that he hath nothing to say for prooffe of his generall assertions, who saith nothing to purpose for prooffe of his speciall.

Now that you haue nothing to say to purpose for
proote of your speciall accusations against mee, I
doubt not to make it plaine to your owne selfe,
T 3 though

though forestalled with prejudice. For thus at the first rush you bring me in saying: *Our Noble King reports, that his mother sent word to the Archbishop who did baptize him, to forbear to use spittle in his Baptisme, for she would not haue a pockie Priest to spit in her childes mouth.* And presently you crie: *Marke, I pray you, foure manifest vntruthes in these wordes:* yet the proofes you make thereof are ridiculous: for in way of proving the first, thus you argue; *His Maiestie could not at the time of his Baptisme know what Message his Mother sent to any man, but onely hath heard since what some other hath reported.* Therefore it is a manifest vntruth to say, *His Maiestie reporteth, His mother sent word to the Archbishop, &c.*

Which Argument of yours is brainelesse; for it presupposeth, that no man can report any thing from the report of another. No man can report any thing which was done about the time of his Birth, and Baptisme; much lesse before he was baptized, and borne. If this Argument of yours bee good, I cannot report what lascivious talke passed betweene an English woman, and *Aeneas Sylvius* (who not long after was poped, and called by the name of *Pius 2.*) in an Inne at *Strawsburch*, where they casually met: I cannot report, how he wished her, when shee went to bed, to leaue her chamber doore vnbolted, promising hee would come and lie with her, as indeede he did: shee proving with childe vpon that nights meeting: I cannot report, that this *Aeneas Sylvius* committed the bringing vp of that child thus begotten, to his father, wondring that his father was not glad, that by it (though got
in

in whoring) he was made a grandfather: for at the time of my Baptisme, I knew no more of this, then his Maiestie at the time of his Baptisme knew what Message his Mother sent to any man. Only I haue heard since, what some other, or rather, what *Aeneas Sylvius* himselfe hath written hereof.

At the time of my Baptisme, I knew not that any man had written, *b Quis sunt Roma, et prope loca in quibus habentur magnæ Indulgentiæ, & ubi sunt magna peregrinagia, quia prope remedia habent, communiter sunt pessimi*: That they who dwell at Rome, and neere vnto such places where large Indulgences are granted, & wheeunto there is greatest resort of Pilgrims, are commonly the worst people, because they haue so present remedies. I knew not at the time of my Baptisme, that any man had written, *c Quam periculosum Principi habere Consiliarios Papisticos*: It is very dangerous for Princes, to haue popish Counsellours. I knew not then that any was so euill conceited of the Romanes, that they should write, *d Vbi Romani, ibi vitia*: where Romanes come, there is roguerie enough. Onely since I haue heard, or rather read so much in others. And therefore if your Logicke be good, I cannot report these things: hee, who (though I told them) should say, I did report them, should say a manifest vntruth. But if this be a grosse conceit as doubtlesse it is, you must acknowledge you did me wrong, yea your selfe wrong, in charging me with vntruth: for saying, *Our Noble King reporteth, &c.* though he knew not at the time of his Baptisme what Message she sent to any man, &c. for therin you belied me, and bewrayed much weakness in arguing.

a Epist. 15 Genitoris de suo filio, inter opera Sylvi, impress. Basil. pag. 510, 511.
b Ioh. Raulins ser. 31. de penitentia, impress. Paris. 1514.

c Molinæus teste Gregorio Capucino in Enchirid. Eccles. impress. Venerij, 1588.
d Salviatus Massil. Episcopus de gubernat. Dei lib. 6.

But

But perhaps you have quit your selfe better in proving the second vntruth wherewithall you charge me.

Truly never a whit: for you gather the vntruth wherewith you charge me, from those words, wherein I report from our Noble King, *That his Mother forbade the use of spittle in Baptisme:* and your onely reason to convince me of vntruth therein is, for that (as you say) *it is incredible the Catholicke Queen would forbid the Ceremonie of spittle which holy Church useth.* Which answer first presupposeth, that he is chargeable with vntruth, who reports any vntruth from another: else how can I bee charged with vntruth, who am the reporter onely from another man what was said? Secondly, this presupposeth, that holy Church useth to put spittle into their mouthes who are baptized: else, why should the practise of holy Church bee mentioned to proue that a Catholicke Queene would not forbid such a Ceremonie? But these are false suppositions; for which concerns the first: That every man is not chargeable with vntruth who reports an vntruth, it is plaine by Scripture, wherein many vntruths are truly reported. As for example, Gen. 37. 33, *Moses* truly reports that *Jacob* said, A wicked beast had devoured his sonne *Ioseph*: though indeed it was vntrue that a wicked beast had devoured *Ioseph*. Secondly, that holy Church, your holy Church, useth not to put spittle into their mouthes who are to bee baptized, all your bookes, which speake of the Ceremonies vsed in Baptisme at this day, generally doe witnesse: but especially your Cardinall Bellarmine; for he saith expressly,

expressely, that *solum aures & nares salivâ tanguntur*: *Apolog. pro resp. sua ad magna Brit. Regē, cap. 7.*
 the eares and nostrills onely are touched with spittle in Baptisme. Neither hee, nor any other writer in this age, knew of any spittle, which was put into the mouthes of such as were to be baptized. And therefore the second vnt ruth, which you would fasten on me, returnes vpon your selfe, accompanied with Arguments proceeding from a little head.

And so will the third vnt ruth wherewithall you charge me, returne likewise: for it consists in this, that I say, *Our noble King reports, his Mother said shee would not haue a pockie Priest to spit in her childe's mouth.* Which, as you say, (but proue not) is doubtlesse a wicked lie. For to suppose it were a wicked lie (which I belecue not) what is that to me? It is true I say, *Our noble King reports it.* If there were an vnt ruth in it, yet I should be innocent of it. But why Sir Masse-priest, are you so confident, that *it is doubtlesse a wicked lie, she called him a pockie Priest?* I hope you doubt not, but that your Church, notwithstanding her holinesse, hath had many pockie Priests: and perhaps she knew more by him then either you or I: Sure I am, that his Maiesties grandfather (who as some of you say was a Catholike) hanged him within a few yeares after for an arrant Traytor: And if an arrant Traytor, why not a pockie Priest? And if hee being a Catholike hanged him; why might not she (though a Catholike) call him pockie Priest?

The fourth vnt ruth wherewithall you charge me is, That I say our noble King reports, his Mother said, *the Priest spitteth in the childe's mouth;* for shee
 V could

could not say so, and consequently would not say so, say you: whereof you giue this reason, *viz. That the spittle is not spit into the childe's mouth, but is gently put into the childe's mouth with the Priest's finger.*

In this, Sir Priest, you shew your selfe a young Priest, and one of little skill in your Pontificalls, and of small practise in your profession: for at this day, and in those Countreys, there is no spittle put into any child's mouth by any manner of way, as before I noted: though if it were as you say, my credit is no way tainted by this, for I onely relate it as from our King, in vvhole booke you may finde it.

Here by the way you take occasion to tell, how your holie Church vseth this Ceremonie by Imitation of Christs example, putting spittle and dust vpon a blind mans eyes, and putting his finger into the eares, and touching the tongue of a deafe and dumbe man whom he cured.

Which note you might more honestly haue passed by, then made; considering it bewrayeth a great deale of foolerie in your holy Church. For is it not foolerie to vse *your spittle* in baptizing, because our Saviour Christ with *his spittle* made a kind of clay, by which hee miraculously cured a man that was blind? Is it not foolerie, to touch with your spittle the eares and nostrills of such as are to bee baptized; because our Saviour Christ touched the eares and the tongue of one whom he cured of deafnesse and dumbnesse with his spittle? Is your spittle answerable to his spittle? Is there any wisdom, in applying that to spirituall vses, which he applied onely to corporall?

corporall? to doe that ordinarily, which he did onely once extraordinarily? to doe that to every one, which he did to one onelie? To omit, that notwithstanding your shew of imitating him, you neither vse Clay in Baptisme, nor touch the tongue of the baptized, as he touched the tongue of the dumbe. Methinkes this your imitation is Apish: certainlie you haue no warrant for it from antiquitie: the holie primitiue Church knew no such Ceremonie in Baptisme. Wherefore I subscribe to him who said, *Your spittle is fitter for the Spittle, then for the Church.* And let this serue for answer vnto the first fower vntruthes which you thought you did see, but did not see, in the first words of my first obiection as you call it.

To the foure former vntruthes, you say, I haue added three more against *Bellarmino*. The first whereof is, that I vntrulie translate his wordes, making him say thus: *It is not true, that the Priests spittle vsed in Baptisme is put into the childes mouth: whereas he saith no more in true English then: It is not true, the Priests spittle is spit into the Childes mouth.*

But this is one of your fooleries, and no vntruth of mine: My translation of his wordes is answerable to his meaning; for he fancied no difference betweene spitting in, and putting in of spittle: Hee knew no vse of spittle for any part, but for eares and Nostrills. *Solum aures & nares salivâ tanguntur*, saith your Cardinall.

And the answer which I make to this supposed vntruth, may seeme to cleere me from the next vn-

truth, wherewithall you charge me: If so be there be any difference betweene the one, and the other, which my wit serues me not to see. For, secondly you say, *you vntruely charge him to deny, that the spittle is put into a childs mouth, for he denyeth it not to be put. but to be spit into the mouth of the baptized.* For, if *solū aures et nares tanguntur salivā*, then spittle is neither spit in, or put in.

The third vntruth against Bellarmine wherewithall you charge me is, *I vntruely conclude, the Cardinal calleth his Maiesties report into question, which he doth not, but their report who told his Maiestie so incredible a thing.*

To which I answere, That his Maiestie reporting all that I report from him, without any intimation, that he had it by information of others, (though no doubt hee had it from others) your Cardinall answering thereto saith, *Non est verum &c.* Its not true &c. Which argueth your Cardinall calleth his Maiesties report into question, and no other persons: for there is no mention in your Cardinals words of any third person. And so of the seven vntruthes wherewithall you charge me, you haue not proved one.

In my second obiection, as you call it, you say: *I vntruely charge your Cardinal with contradicting both our Noble King & Pope Pius Quintus.* And first in way of proving, that your Cardinall did not contradict our Noble King, you tell me: that he names not our King in the words I cite, saying only in generall: *Non est verum, nomen Cardinalis alijs ademptum, ac solis Romanis reservatum.* It is not true that
the

the name of Cardinal is taken from others, and reserved only to Romaines.

In rendring which reason you shew your selfe a strange man, in that you require to the contradiction of one another a particular naming of the person contradicted. You affirme I made seven vntruthes in my first instance; I say, not naming you, but speaking in generall, yet answering you: *Non est verū, &c.* It is not true, that I made seven vntruths. Do not I, for all the generality of my speech, contradict you? Now such is the case of our King, and your Cardinall; our King saith, that the title of Cardinall, Priests and Deacons, is restrained onely to the Parish Priests and Deacons of Rome: your Cardinall answering thereto saith, *Non est verum, &c.* Doth not your Cardinall contradict his Maiesty, though he name him not? I am sure hee denies that to bee true, which his Maiestie affirmes to bee true, and is not that to contradict him?

In way of proving that I vntruly charge your Cardinall with contradicting the Popes decree, you tell me: *That the tenure of your Popes decree declareth that the eminent and proper title of Cardinall belongeth to the onely Cardinalls Colledge of Rome, and not to any other Church: Neuerthelesse the name Cardinall in a lesse dignitie, and lesse authoritie, is given to other Ecclesiasticall persons in the Church of Toledo.*

But the words cited in my booke, are too pregnant to bee avoided with such a watrish distinction, of eminent, and lesse eminent Cardinalls. For the Author having noted that some Churches, besides the Romane, had certaine Prebends which were

called Cardinalls, as namely, *Compostella, Ravenna, Milan, and Naples*: and there were two sorts of Cardinalls, *viz. Papa, & Episcoporum*; some made by the Pope, some by Bishops; doth thereupon take occasion to make mention how *Pius quintus in suo diplomate hoc nomē in omnibus alijs Ecclesijs praterquā in Ro. extinxit, & solū Cardinalis nomē cōpetere voluit Cardinalibus S. R. E. à Papa creatis.* By which is plaine, *Pius 5.* cried downe all Cardinals which were not of the Popes making, and by consequent which were not Cardinalls of the Church of Rome; He decreed that none but Cardinals of the Church of Rome, should be called so in proper, or improper sense.

In the next instance, which you call my third objection, you say I charge your Cardinall with a lie, for saying: *Nefas est, &c. The Protestants hold it an heynous offense to make any man a Bishop, who is not at least the husband of one wife.* But you cleere him not from lying. Onely you tell me, that he reporteth that, as the Protestants generall practise; according to their common doctrine, not allowing the vow and obligation of single life: meaning, he so said of Protestants, because they generally teach, that it is not safe to vow to liue vnmarried.

Which is a poore defence of him, for it is one thing to teach, that it is not safe to vow to liue vnmarried: and another thing to say, that of necessitie a man must marrie. We teach, Clergie men may marry, they need not vow against marrying: but we teach not, that Clergie men must marrie. This was *Vigilantius* error, if *Ierom* misreport him not: from which wee are cleered by your Masters of
Rhemes,

Rhemes, Annot. in 1 Tim. 3. 2. and by our practise, for, as I haue noted in my booke, we haue at this present, and had heretofore, many wiue-les Bishops.

Neither makes it any thing to your purpose, that the farre greater part haue taken wiues; and that all hold it vnlawfull to vow perpetuall chastitie, for that is not the poynt wherewithall *Bellarmin* chargeth vs, and for which his charging of vs, I thinke he deserues the Whetstone.

In my fourth Instance, you say, I charge all Catholikes with vntruth, for saying, *That all the Apostles were continent from their wiues after they followed Christ.* Wherein you say truly, for indeed I charge them so. But you cannot answere my Argument, whereby I convince them of vntruth. Onely you say, that perhaps *Petronilla* (vpon whose age my Argument is grounded) was but thirtie eight yeares of age, and not sixtie eight, as I say, when Count *Flaccus* doted on her for her beautie, there being an errour in the number: but to proue an errour in the number, you neither giue reason, nor cite Authour, which argues your Answer is conceited.

Oh, but if I may beleue you, your Catholicke assertion is clearely gathered by our Saviours words, naming wiues among other things which his Apostles had left for his sake. And therefore my Argument though probable is not to be beleued.

The Apostles left their houses, as wel as their wiues; for they left all, saith Saint *Peter, Mat. 19. 27.* yet they kept their property in their houses still: else how is it written *Matth. 8. 14.* That Iesus came to *Peters* house: and *Ioh. 19. 27.* That *Iohn* tooke the virgin *Mary*

Mary home vnto him : and that *Mathew Luke 5.29.* made our Saviour a great feast in his owne house, even after it is written of him, that he left all and followed Christ: Now, if they might keepe their houses, notwithstanding their leaving all, why not their wiues also: vnlesse you can shew they were more strictly tyed to their houses, then to their wiues.

Againe, the forsaking of all, and in speciall of wiues, whereof our Saviour speakes *Math. 19. 29.* is such a forsaking, as is required of all Christians: for our Saviour having told his Apostles what reward they should haue for forsaking all: hee goeth on, shewing that not onely they, but all such as leaue their wiues for his names sake, should bee bountifully rewarded. But you dare not say, that all Christians are so to forsake al, as that ever after they must liue continent from their wiues.

Thirdly, the forsaking of all, commended by our Saviour, implies forsaking of brethren, and children, as well as of wiues, *Math. 19.29.* And yet it bindes not men to refuse (when occasion serueth) performance of Offices and kindnesse to their brethren, and children. And why then should it restraine men from performance of husbandly Offices and kindnesse to their wiues, in time and place?

The truth is, men are not bound to forsake all, except they cannot keepe them with performance of their dutie to God: they are not to forsake the lawfull vse of such things as they haue, vnlesse the enioyment of them may hinder them in Gods service. Now what can living with a mans wife, hinder a man in Gods service, seeing the bed is vndefiled? *Heb. 13.7.*

In my fifth obiection (as you call it) I would proue, you say, *That all Bishops did not live continent from their wiues whom they had married before Priesthood.* And in this you speake truely. But to my Argument fetched out of *Gregory Nazianzens* discourse in verse of his owne life, to proue my assertion, you answer weakely. For to the words which I alledge, importing plainly: that *Gregorie Nazianzen* had not liued so many yeares (much lesse *Casarius* his younger brother) as his father *Gregory* had lived a Bishop: you answer only, That he cleerely affirmes in his funerall Oration, That himselfe was borne before his father was either Priest or baptized, which you can never proue. He made one Oration, at the funerall of his father: an other, at the funerall of his brother *Casarius*: a third, at the funerall of his sister *Gorgonia*: a fourth, at the funerall of his friend *Saint Basil*. Doe me the favour to write me out the words, wherein he so cleerely affirmes that which you say, and let me know in which of these funerall Orations I may find them. In the meane, I rest perswaded there is no such thing. In which perswasion I am the more confident, because *S. Austin* witnesseth, that even in his time, the Catholicke Church had many both Clergie men, and Monkes, who lived with their wiues like married men. And wee reade, it was agreed vpon in the first Nicen Council, That it should be left to every Clergie mans choise, whether hee would forbear, or keepe company with his wife to whom he was married.

To. 6. de hare. Ca. 40.

Socrat. Hist. lib. 1. cap. 8.

And thus, Sir Priest, you haue my Reply to your Priestly Answer: which I desire you to weigh with

indifferency, if you haue any faculty in this kinde of Controversial learning, whereof I finde no shew in this your Answer. Else, you may thinke your owne thoughts, and follow your owne courses; and doe well to leaue these disputes to quicker wits, and to such as haue beene trained vp in these studies: for doubtlesse, by such scribblements as this you sent me, you vvill never giue anie of your ovne friends, nor anie of my opinion, any reasonable satisfaction. And so vvishing the salvation of your soule, vvith like affection you seeme to vvish mine, I rest,

*Yours, so farre forth as you are
Gods and the Kings:*

ALEXANDER COOKE.

FINIS.



A Summe of the Contents.

P opish Priests of Baals Order :	pag 1, Sect. 1.
His cheife duty is not to Preach, but to say Masse, sect. 2.	
That one of your Masses is of as much worth, as Christs passion on the Crosse:	pag 2, sect. 3.
By the doctrine of Popery, if your number be once increased, you are bound in conscience to rebell.	pag 3, sect. 4,
Popish Priests accounts them Martyrs, that are put to death for Treason,	pag 5, sect. 5.
Popish Priests hold it meritorious to kill Princes.	pa, 6, sect. 6.
By Popish doctrine, it is lawfull to depose Princes.	p, 8, s. 7.
Papists detest all Protestants as hereticks,	pag 11, sect. 8.
By Popish doctrine Christians are freed by law from all fidelity, authority, bond and service, so as children, servants and subiects, owe no duty to their Soveraignes.	p, 13, s. 9
By Popish doctrine, Christians are more bitter enemies to Christ, than Iewes.	p: 15, s. 10.
By their doctrine, Protestants are more to be pursued with fire and sword than Turkes.	p, 16, 11.
So that no Faith is to be kept with hereticks.	pa. 16, s. 12.
By the doctrine of Popery, Equivocation is taught.	p, 17, s. 13.
By their doctrine, Inferiours are bound to obey their Superiours in all things.	p. 19, s. 14.
Of their manner of late allowing of bookes.	p, 21, s. 15.
By Popish doctrine to poyson Kings is no sinne.	p. 22, s. 16.
By their doctrine the word of God is partly written and partly unwritten.	p. 23, s. 17.
By Popish doctrine, it is not meet all mysteries should be written in Scripture, lest every person know them.	p. 24, s. 18.
Superiours are to be obeyed in things unreasonable.	i bid. s. 19.
They call their Pope, Head of their Church, Father of the Church, add sonne of the Church.	pa, 25, s. 20.
The Pope called not only the Vicar of Christ, but also the Successor of Peter.	pa. 25, s. 21.

THE CONTENTS.

- Pope called Peter & Paul of our time, & 13 Apostle.* p, 26, f. 22.
- Popes iurisdiction is boundlesse.* pa. 27, sect, 23.
- The Pope hath power to call Councels, yet for a 1000 yeares he called none in Italy, France or Germany.* ibid. f. 24.
- Councels of no force without the Pope.* pa, 28, f. 19.
- Peter had power over all the Apostles.* p. 28, f. 26
- Flatterers perswaded the Pope, that he might doe all things, and more then God, &c.* sect. 27. pa, 29. 30. 31.
- Many Popes knew not their Grammar rules.* f. 28, p, 32.
- Many vilanous and wicked Popes.* pag 33, 34.
- Popes allowing onely the vulgar Latine Translation, and contrarying one another about it.* sect, 29, p, 35, 36.
- Popish Priests contrary to Athanasius Creed.* f. 30, 31, pa, 36.
- Popish Priests pen up their god in a pixe or boxe.* sect, 32, p, 37.
- Popish Priests keepe their god under locke and key, for feare of being stolne.* sect, 33, pag 37.
- The god of Popish Priests may be eaten of wormes.* f. 34, p. 38.
- Popish Priests eat their god,* sect. 35, pa, 38.
- A man may be poysoned by eating the Papists god.* f. 36, p. 38.
- Popish priests make a Relique of their god.* f. 37, p, 39.
- Popish priests burne their god being poysoned.* f. 38, p, 40.
- Popish priests kill their god by sacrificing him.* sect, 39, p, 40.
- Popish priests cannot discerne their consecrated god, from other common bread & wine, being put together.* sect. 40. p, 40.
- Popish priests ought to bow downe and worship every Communicant, as having their god in their bellies,* sect: 41, p: 41
- Papists uncertaine whether their host be transubstantiated, and may be adored, or no:* sect: 42, p: 41.
- Popish priests presume more of their owne offerings, than of Christ the Mediator:* sect: 43, p: 42.
- Popish priests attribute more to their counterfeit Saints, than to true Saints:* sect: 44, p: 43.
- Papists attribute more to the Virgin Mary, than to Christ himselfe, and all other Saints:* sect: 45, p: 44.
- More fabulous matters and forgeries of theirs concerning the Virgin Mary.* sect: 46, 47: & p: 44, 45.
- Papists ascribe more to the prayers of deceased Saints, than*

THE CONTENTS.

- to the prayers of living Saints: Sect: 48, p: 46.
- Silly soules pewling out of Purgatory, crave the helpe of living Saints, more than of the deceased: Sect: 49, p: 47.
- Papists make the Virgin Mary a Saviouresse of women. Sect: 50, p: 47.
- The Virgin Mary equalled to Christ in the worke of our Redemption: Sect: 51, p: 48. & Sect: 52, p: 49.
- Papists give the Virgin Mary titles answerable to those which are given to God: Sect: 53, p: 50.
- Processions made, and Psalmes framed by the papists in honour of the Virgin Mary: Sect: 54, p: 51, &c.
- Some papists have equalled the Virgin Mary in power unto almighty God: Sect: 55, p: 54.
- Popish priests teach to invoke and call on the B. Virgin by way and meane of prayer: Sect: 56, p: 55.
- The B. Virgin honoured with more prayers and thanks by papists, than Christ himselfe: Sect: 57, p: 56.
- More Churches and feasting dayes dedicated and appointed for the Virgin Mary, than for Christ: Sect: 58, p: 57.
- The Ave Mary Bell, rung three times a day to put men in minde to worship her: Sect: 59, p: 58.
- Papists make the name of the Virgin Mary a strong tower for sinners to fly unto: Sect: 60, p: 59.
- Papists leave out the second Commandement, and alter the fourth in some of their Catechismes: Sect: 61, p: 61.
- Papists pervert the sense and meaning of the first Commandement: Sect: 62, p: 61.
- Concupiscence, and stealing (in some cases) made no sinnes by papists. Sect: 62, p: 62.
- Vnadvised anger, reprochfull words, idle words, flattery, &c. accounted for veniall and light sinnes by the papists: Sect: 63, p: 63.
- Rebellion of subjects against Princes, vaine babling in prayer, and to beleieve lyes, held for no sins by papists: Sect: 65, p: 65.
- Papists presume to pardon not onely sinnes that are past and done, but also sinnes not yet committed. Sect: 66, p: 66.
- Papists teach that a solemne vow makes a nullity of marriage.

THE CONTENTS.

<i>riage:</i>	<i>Sect: 66, p: 67</i>
<i>Filthy whoredome preferred by papists before honest and chaste marriage:</i>	<i>Sect: 68, 69, 70, p: 67, 68</i>
<i>Papists pray publickly in Latine, without understanding and profit of the people :</i>	<i>Sect: 71, p: 69</i>
<i>They worship Saints diverse wayes</i>	<i>Sect: 72, p: ibid:</i>
<i>Papists commit sorcery by their Agnus Dei; the materials and ingredients thereof:</i>	<i>Sect: 73, p: 70</i>
<i>Papists make whole cart-loades and ship-loades of the wooden Crosse of Christ:</i>	<i>Sect: 75, p: 71</i>
<i>They also hugely multiply the number of the nailes, wherewith he was nailed to the Crosse :</i>	<i>f: 75, p: 71</i>
<i>Papists keepe a solemne feast in honour of the Crosse whereon Christ died:</i>	<i>Sect: 75, p: 72</i>
<i>They teach, the Crosse is to be worshipped, because it touched Christs body :</i>	<i>Sect: 76, p: 72</i>
<i>By their doctrine, mens bodies should as well goe to purgatory, as their soules:</i>	<i>Sect: 77, p: 73</i>
<i>Papists gaine say themselves about purgatory:</i>	<i>Sect: 78, p: 73</i>
<i>Papists teach, that soules are held in purgatory for want of saying a Masse, or two or three Pater nosters:</i>	<i>sect: 79, p: 74</i>
<i>The cosenage of popes and papists about delivering soules out of purgatorie:</i>	<i>Sect: 80, p: 74, & 75</i>
<i>Their error and deceit in joyning the sufferings of Saints with Christs sufferings and merits:</i>	<i>Sect: 81, p: 76</i>
<i>The forgeries of popes and papists about curing bodily diseases</i>	<i>Sect: 82, p: 76</i>
<i>The popes uncharitablenesse in not emptying purgatorie, if he be able so to doe:</i>	<i>Sect: 83, p: 77</i>
<i>Papall cases of absolution in lesser matters, whereas their Bishops may absolve in greater :</i>	<i>Sect: 84, p: 77</i>
<i>Papists punish more severely the breach of the popes law, than of the law of God:</i>	<i>Sect: 85, p: 78</i>
<i>Huge pardons granted by popes for saying certaine prayers:</i>	<i>Sect: 86, p: 78, 79</i>
<i>In popish eare-shrift, <u>all are absolved</u>, none bound:</i>	<i>Sect: 87, p: 79</i>
	<i>Popish</i>

THE CONTENTS.

- Popish fooleries about veniall sinnes and of purgatory punishments,* Sect: 89, p: 80
- More juggling trickes about delivering soules out of purgatory:* sect: 90, p: 81
- A Countrey fellow arguing prettily against soules their being in purgatory:* sect: 91, p: 82
- The popes pardoner finely served by a Gentleman:* sect: 92, p: 82
- After the death of every pope, the papists have no Church, by their owne doctrine:* s: 93, p: 83
- Papists by Church, which they brag of, meane the pope:* s: 94, p: 83
- Papists commit perjurie about the sence and interpretation of holy Scriptures:* s: 95, p: 84
- The Colliers faith, and divinity of lay-papists, mere folerie:* s: 96, p: 84, 85
- The Iesuites are no more to be called The Society of Iesus, than all other Christians are, by the saying of pope Sixtus quintus:* s: 97, p: 85
- Divers Orders of Friars put downe for diverse causes, and that Priests and Iesuites should have beene so served for the plot of Powder-treason:* s: 98, p: 86
- Popish priests put spittle into the chilles mouth at Baptisme, and what they meane thereby:* s: 99, p: 87
- The name of Cardinall of olde was restrained to the parish priests and deacons of Rome:* s: 100, p: 87, 88
- Cardinall Bellarmine found to be a notorious lyer touching the Clergy of England:* s: 101, p: 88
- Popish priests ought to abstaine from wine and strong drinke, as well as from wives:* s: 102, p: 89
- The gift of continencie not common to all,* s: 103, p: 89
- No likelihood that the Apostles abstained from their wives, after they followed Christ:* s: 104, p: 90
- All notable Bishops lived not continent from their wives, whom they had married before the time of their Ministry* s: 105, p: 91
- It was once lawfull in Gods Church, to marry after they were entred into the Ministry:* s: 106, p: 92, 93
- Three

THE CONTENTS.

Three Indices, or Tables of bookes prohibited and forbidden among the papists, doe much differ each from other: Sect: 106, p: 94, 95.

Divers propositions containing sound and wholesome doctrines, commanded to be rased and blotted out in the Indices and margents of the Bible, and of divers learned writers, olde and new: Sect: 107, p: 95, 96, 97, 98, &c.

A Booke of The Conformities of S. Francis with Iesus Christ, containing many blasphemous and most notorious vile things: Sect: 108, from p: 100, to 107.

Popish priests bragging much of the ancient Fathers, and falsely accusing us to contemne them, are not able to name one Father in thirty points of doctrine, taught by them, and denied by us. Sect: 110: from p: 108, to 110, &c.

No such Vnity to be found among papists, as they bragge and boast of? Sect: 111, from p: 111, to 118.

The commendation S. Paul gave the Romanes, serves them to no purpose, more than that was given to divers others, and namely to the Thessalonians, 1 Epist. 1 Chap. Verse 8. Sect: 112, p: 118, 119.

S. Paul in his Epistle to the Romanes, comprehending and handling all kindes of Christian doctrine, speakes not one word of many points now holden in poperie: Sect: 113, from page 119, to the end.

FINIS.
